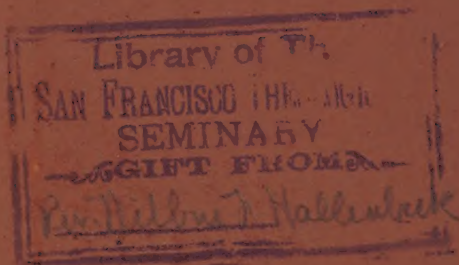


The Homilist.



Vol. I. Third Series.



Hugh A. Marshall,  
1872

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# THE HOMILIST.

CONDUCTED BY

DAVID THOMAS, D.D.,

AUTHOR OF THE "BIBLICAL LITURGY," "CRISIS OF BEING," "CORE OF CREEDS," "PROGRESS OF BEING," "RESURRECTIONS," &C., &C.

VOL. I. THIRD SERIES.

VOLUME XII. FROM COMMENCEMENT.



"THE LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—Paul.

LONDON:

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W. OLIPHANT AND CO., EDINBURGH; G. GALLIE, GLASGOW;

G. AND R. KING, ABERDEEN; J. ROBERTSON, DUBLIN.

1863.

# THE HOMILIST.

DAVID THOMAS, D.D.



## PREFACE.

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THIS Volume is the first of the *Third Series* of the work. The only difference between this and the preceding series consists in its enlarged size and half-yearly issue. The friends of the "Homilist" will be glad to know that although this is the twelfth volume, the work was never in greater demand than at present.

As the old key-note will still rule the melodies of the "Homilist," and no new specific description is requisite, the eleven-years-old preface may be again transcribed.

"First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented 'germs,' which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

"Secondly: The book has no *denominationalism*. It has no special reference to '*our* body,' or to '*our* Church.' As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the 'Homilist' to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

"Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which

constitute what is called the 'orthodox creed'—has, nevertheless, the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the *heart and life* every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel, than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the 'Homilist' did something towards the spiritual education of humanity, in its endeavours to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS.

Loughborough Park, Brixton.



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All the articles in the volume are written by the Editor, with the exception of those which have a signature attached.

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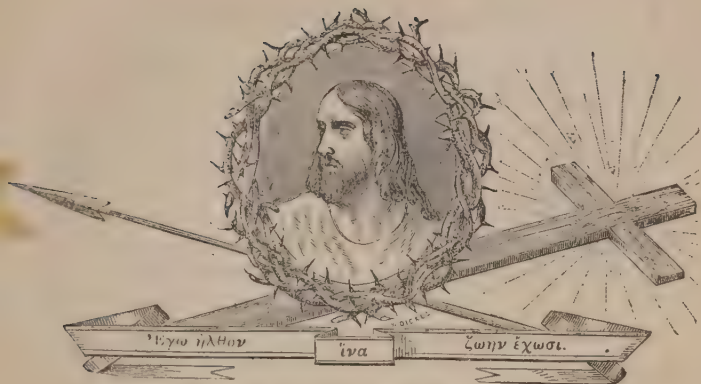
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"The letter killeth, but the spirit giveth life."—PAUL.

## A HOMILY

ON

### The Resurrection of Many Bodies of the Saints which Slept.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matthew xxvii. 52, 53.

**T**HE crucifixion of Christ was signalized by phenomena in nature, the most extraordinary and terror-striking. The material creation seemed to have been moved in convulsive throes of sympathy with the last agonies of the Son of God. The sun refused to shine, and the earth robed herself in mourning. "From the sixth hour there was darkness over all the land until the ninth,"—that is, from twelve o'clock, our midday, until three in the afternoon. All the region about Jerusalem was wrapped in mysterious gloom. This darkness was not a natural event; it was not a common

eclipse of the sun, for it was the time of the passover, and that was at full moon, when an eclipse is impossible. Besides a total eclipse can never last longer than a quarter of an hour. It is reported that Dionysius in Egypt observed this portentous gloom and exclaimed, "Either the God of nature is suffering, or the machine of the world is tumbling into ruin." What did this mysterious darkness signify? Was it the black frown of justice upon that wicked people, who were now engaged in the crucifixion of God's own Son? Or did it symbolize the dark state of that sufferer's soul who now felt that He was deserted by his Father? Or did it prophesy that moral storm of Divine indignation which was now brooding over the Jewish people, and would soon spread everlasting devastation through their country? Whatever it meant, we may be sure that that cloud which now mantled the earth in sackcloth was big with moral meaning. One learned modern expositor observes that the darkness shows "that creation is dependent upon Christ's consciousness;—that nature is entirely dependent upon spirit, and that the fate of the earth is entirely dependent upon the fate of the kingdom of God."

But, beside this appalling darkness, there was a tremendous earthquake, in which "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Not only was the sun struck with such consternation at the sight, that he veiled his face in darkness, but the earth was struck with horror to its very heart, and its groans shook the temple and rent the rocks. Two effects seemed to have attended this earthquake—the rending of "the veil of the temple," and the opening of the graves. Both are wondrously significant. As to the rending of the veil, it seems to have taken place just at the hour of evening sacrifice. Nothing could have been more impressive to the Jewish mind than to see that "Holy Place" which through all time had been carefully and divinely concealed from public gaze, and within whose sacred precincts the high priest alone, was allowed to enter, laid bare and exposed to the common

eye of the world. A marvellous event, full of meaning, was this. It would show that the ritualism of Moses was now at an end; that the services of the high priests who entered that sacred scene once a year, would be required no longer; that God's religion was to be confined no more to a class, but that its mysteries and privileges were open alike to all,—Jew, and Gentile, bond and free; and that the world had now one priest, through whom there was free access to universal man into the Holy of Holies, in order to hold loving fellowship with his Maker.

The other effects of the earthquake, namely, the opening of the graves, was not less strange, solemn, and significant. The rending of the rocks by the earthquake uncovered many of the buried dead. Some have supposed that these verses (52 and 53) are an interpolation, but as they are found in all the best manuscripts, we feel bound to regard them as parts of the inspired record.

Three curious questions have been started by the fact here recorded. Whose graves were they that were opened? No one, of course, can answer this question with certainty. As the burial grounds lay around the city in the valleys and on the slopes of the hills, the probability is that those graves were the graves of no particular class; that the godly and the ungodly, those who were buried yesterday and those who were buried ages back, had alike their rocky tombs riven, and their mortal remains exposed. Another question which has been asked is, Who of those whose graves were opened arose, and came forth to life after Christ's resurrection, and went into the holy city? It is said there were "many," and they were "saints." But how many? And what saints? Were they the patriarchs and prophets of ancient times, or some who had recently departed this life? We have no answer to this. The other question which has been asked, is, What became of them? It is said that they went into the "holy city, and appeared unto many." Did they, after having appeared as witnesses for Christ in the holy city go back to their graves, or did they like Christ ascend

to heaven in their resurrection bodies? This too is a question to which no answer can be given.

We shall look at this extraordinary fact *as expressing the supernaturalness of Christ's death, as indicating the condition of the holy dead, and as suggesting the secrecy of the heavenly world.* The fact is expressive of:—

I. THE SUPERNATURALNESS OF CHRIST'S DEATH. Untold millions of men have died. Thousands upon thousands have died the death of crucifixion, and tens of thousands of noble and god-like men have died as martyrs for the truth. But there is not a single death found in all history attended by such marvels as those connected with the death of Christ. No wonder that the centurion and those that stood watching with him exclaimed, "Truly this was the Son of God." His death had a power over the graves of the departed. His dying breath shook the empire of death to its foundations; it broke the iron bars of the grave, and prepared for a general resurrection, when "mortality shall be swallowed up in life." Grim death, in crucifying Him, paralyzed himself. "Christ conquered when he fell." These graves that were now opened in the neighbourhood of Jerusalem, were patterns and pledges of what one day will inevitably take place throughout the vast regions of mortality. Christ's death is the "death of death." His last breath upon the cross seemed to fall upon the dominion of the grave, as the first genial thaw of spring upon the lifeless earth, bringing a few of the dead to life, and insuring the resurrection of every buried seed. But His death had not only a power over the *bodies* of the departed, but over their *spirits* as well. It penetrated Hades; it stirred with thrilling interest the unnumbered spirits of the sainted dead. The goodly army of the patriarchs that saw His day in the distance and rejoiced; the illustrious line of the prophets who pointed Him out to their contemporaries, and the holy priests who typified Him in their sacerdotal functions, would all in the spirit-world feel the moral vibrations of His cross. The

death of Christ is the centre of redeemed souls both in heaven and on earth.

But this opening of the graves, and attracting the spirits of the holy dead is but a single specimen of the supernatural power of his death. What wonders that death has wrought through all ages ! The *moral* wonders it has wrought are far greater than the *material* ones which attended His crucifixion. What does His death morally do for man ? It puts out the light of his carnal heavens, and fills him at first with a horrid darkness of self-remorse and dark forebodings. It rives the rocky grave of corruption in which his soul is buried, and brings his spirit up to a new life. In truth it effects a resurrection of the buried soul. This is its work upon the individual man, and this work it has done, not in one case, *but in millions, and through all lands*. Like the four winds in the prophet's vision, it has breathed upon the armies of the slain, and the dry bones have come to life. Thank God, this death of Christ, this Cross, is still felt to be a supernatural power, effecting transcendent results in the human soul. It is the power of God. Truth is powerful ; and His death gathers up in itself and expresses with a tongue that works moral revolutions in the heart, all the great spiritual and redemptive truths of the Bible. Love is powerful,—the mightiest power in the universe ; and His death is the highest embodiment and the strongest expression of the self-sacrificing love of God. All the rays of biblical truth and infinite love are focalized in His death. No one can account for the revolutions His death has wrought in the moral world, and is still effecting, upon mere *natural* principles.

We look at this fact as indicating :—

II. THE CONDITIONS OF THE HOLY DEAD. From this strange piece of evangelical history we gather that their condition is one of *rest*. It is said that these *saints* “slept.” Jesus and His Apostles speak ever of the death of the true as sleep. There is no *terror* in sleep. Who dreads the hour when, after the toils and labours of the day, he shall retire to



his chamber of repose? Sleep is "Nature's soft nurse," and the wearied child cries for it. The wicked may well reel with consternation at the prospect of death, and they often do; but the godly have good reason to "desire to depart, and be with Christ; which is far better." There is nothing *injurious* in sleep. On the contrary, sleep regales the senses, invigorates the limbs, and gives a tone of healthfulness to the frame. It gives to exhausted nature "Out of oblivion's well a healing draught." There is nothing in death to injure the good. There is no *permanency* in sleep. It is a temporary state—not lasting, and ultimate. We retire to it with all the calculations of rising out of it for the work of the coming day. The grave is not a permanent place. "Awake and sing, ye that dwell in dust; thy dead men shall live."

The death of the righteous is a sleep; the grave is but their bed. How still their slumbers! The rattle of commerce, the agitations of politics, the convulsions of society, the battlings of nations, the wildest roar of the elements, disturb them not. How secure their resting place! Heaven guards their chamber with a watchful eye and an almighty arm.

The extraordinary narrative suggests farther, that the condition of the holy dead is not only one of rest but of *deep interest in Christ*. They came now from the invisible world to do honor to Him; they went into the holy city to bear their testimony to the divinity of His person, and the glory of His work. Every sainted spirit in heaven feels an all-absorbing interest in Christ. He is the master thought of their intellects, the chief object of their hearts; their eyes are ever on Him; their natures open to Him as the flowers to the sun. When Moses and Elias appeared with Christ on the mount of transfiguration, their grand theme of converse was the "decease that he was to accomplish at Jerusalem." Thus the church in heaven and on earth are one in Christ; around Him each member revolves as its living centre. This, in truth, is the grand chorus in all the music of a good man's being, whether in earth or heaven,—*"Worthy is the Lamb that was slain."*

There is yet another thought suggested by this strange incident as to the condition of the sainted dead, namely, that it is not *permanent*. There was an alteration now in their condition—they came back and joined their bodies. The condition of the holy dead in the celestial state is not ultimately fixed. There is to be a great alteration ; there is a resurrection day to come. It may be far off—we think it is—but it will come. “The trumpet shall sound, the dead shall be raised, and we shall be changed.” Though ages outnumbering the stars may sweep over the graves of our race, and though old time in its mighty revolutions may wither all our forests, dry up all our rivers, moulder down our mountains, bury our great cities in the dust, and the name of our greatest nations in oblivion, before the day of the great resurrection dawns, yet dawn it will, dawn it must ;—for the omnipotent God, who cannot lie, has decreed the grave-awakening day.

Finally, we look at this fact as suggesting :—

III. THE SECRECY OF THE HEAVENLY WORLD. The fact that we have no record of any communication made by those saints that arose and went into Jerusalem, concerning the celestial world in which they had been living, is very remarkable. One might have expected that, coming back as they did to the men of this earth from the regions of the blest, their communications concerning the heavenly world would have been numerous and abundant. How ready is he who returns from a far distant clime after many years of absence, to communicate to his old neighbors and friends concerning the foreign scenes and circumstances in which he had so long mingled ! But here are spirits coming back from eternity to time, from heaven to earth, and reporting nothing concerning the wonderful world in which they had been living. I take this strange omission as wondrously suggestive of the fact, *that the particulars of heaven are to be kept secret from men on earth*. This truth is supported by the fact that other tenants of the celestial world who have visited this earth have maintained the same silence. The

Bible records an account of angels who from time to time came down to earth and talked with men. Dr. Stier has collected the "Words of the Angels" in a book ; but these words convey little or nothing concerning the circumstantialia of the celestial world. Lazarus had been dead four days, his spirit we presume had mingled in the realities of the great spirit-world ; he comes back to earth, mingles with his neighbors and his sisters, but he makes no communications of anything that he had seen or heard. Paul tells us that he was caught up to "the third heavens, and that he heard unspeakable words, which it was not lawful for a man to utter." Why this secrecy about heaven? Why not have its beauties minutely depicted and its thrilling ecstasies disclosed?

Two reasons may be suggested, *impossibility* and *impropriety*. A minute revelation to men on earth may be utterly impossible. Heaven, both as a *place* and a *feeling*, may be altogether so different to men's experiences of places and emotions on earth, that for the want of comparison human language would be utterly incompetent to convey any information. You cannot give me any idea of a thing that I have never seen except by comparing it with things with which I am acquainted. The physical structures and sceneries of heaven may be so entirely dissimilar to all the things in this mundane state, that no medium of comparison could be found to convey them to the minds of men on this earth. The same is true with Heaven *as a feeling*. The highest ecstasies of the heart even here are unrevealable. He who is filled with transcendental raptures, feels it impossible minutely to reveal the things of his spirit to another. The loftiest and divinest things of the soul are unutterable. You cannot translate the ecstasies of the heart into the language of the intellect. If this be so with emotions here, how much more so will it be with those far higher transports of affection which are felt under the warm and radiant smiles of the great Father of the soul in the heavens above!

But were there no impossibility in it, perhaps there might be an *impropriety*. If a spirit from the other world had the

power of making any communications about it, it might not be "lawful" for him to do. In truth, it is not difficult to imagine that a graphic representation of the minute details of heaven to men on earth would not only have been an inconvenience, but an injury. Were you to make to the boy at school a full revelation of all the feelings, engagements, associates, and circumstances, connected with his manhood, it seems obvious that you would so astound his faculties as utterly to unfit him for his educational life. Heaven has in mercy therefore concealed from us all the coming periods of our life, that we may, by attending rightly to the present, be prepared for all the future.

Once, we have somewhere read, there was a gallant ship whose crew forgot their duties on board by the distant vision of their native hills. Many long years had passed over them since they had left their father-land. As soon as one of their number caught, from the top mast, the first glance of his home scenes, he raised a shout, "Yonder it is! yonder it is!" That shout shot like electricity through every heart on board, all sought to catch the same glance, some climbed the masts, others took the telescope, every eye was on it, and every heart went forth with the eye; every spirit was flooded with old memories and bounded with new hopes. All thoughts of the vessel on which they stood, and which was struggling with the billows, were gone; they were lost in the strange and strong excitement. The vessel might have sprung a leak, run on shore, or sunk to the bottom for aught they thought about her. The idea of home filled and stirred their natures,—the thought of the land in which their fathers lived and perhaps their mothers slept,—the land of their childhood, and the land of a thousand associations so swallowed up every other thought, that their present duties were utterly neglected. Somewhat thus, perhaps, it would be with us, were the particulars of the heavenly world made clear and palpable to our hearts. The veil of secrecy drawn over them is woven by the hand of mercy.

# The Genius of the Gospel.

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ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

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## SECTION EIGHTY-NINTH.—Matt. xxvi. 57—68.

“And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?”

SUBJECT: *Christ before Caiaphas: a Contrast between the Seeming and the Real.*

**A** COMPARISON of the various accounts given by the narrators of Christ's trial, shows us, as we have elsewhere indicated,\* that He was first brought before Annas (John xviii. 12. Though Annas, it is true, was not in office now, and had,

\* See “Homilist,” Vol. IV., Second Series, p. 169.



perhaps, no legal power to deal with the matter, he was an old man of considerable influence in the Jewish Senate. He had been High Priest himself for many years; no less than five of his own sons had filled the same elevated office; and even Caiaphas himself, who was now the High Priest, was his son-in law, so that his influence in the counsels of the nation, on this account, must have been, we imagine, unprecedentedly great. To get the sanction of such a man to their endeavours to convict Christ would, of course, be of great advantage to their infernal cause. Hence Christ was brought before him first. The order seems to have been as follows:—From Gethsemane Christ was taken before Annas (John xviii. 24); from Annas He was sent bound to Caiaphas; from the hall of Caiaphas He was taken to the hall of the Sanhedrim; from the hall of the Sanhedrim He was taken to Pilate; from Pilate He was taken to Herod, and from Herod back again to Pilate, where their horrid endeavours were consummated.

The scene before us is, Christ in the hall of Caiaphas, and in this scene we have revealed *a most distressing contrast between the Seeming and the Real.*

I. HERE ARE SEEMING JUDGES, BUT REAL CRIMINALS. In the hall of Caiaphas were assembled the great authorities of the Jewish nation, “the chief priests, and elders, and all the council.” These men were the recognised officers of justice, and justice in its highest forms,—justice not only between man and man, but between man and God. The High Priest, who professed to stand in the place of God, to be His representative upon the earth, was president of this assembly of the judges. No body of men on earth ever professed a profounder deference to justice than these men. Justice to them *seemed* to be everything; they spoke her dialect; they wore her insignia; they quoted her laws; yet under all this seeming righteousness what have we? Disrobe these judges of their pretensions, and what do you see? Iniquity in its most putrescent forms. What do you

find them doing even in this hall? In the name of justice they perpetrate four great enormities.

First: *They assembled in their judicial capacity for the purpose of putting an untried man to death.* What did the Court assemble for now in this hall? To receive a charge made against the prisoner? To listen attentively to the evidence adduced in its support, and to weigh it well in the scale of justice? Did the judges come hither as impartial men, siding in heart with no party, determined to search the case to its very foundation, in order that justice might be done? No! With a flagrant outrage upon the spirit of justice, they assembled with their minds made up, they came not to judge, but to *murder*; their object was to *put Him to death.*

Another enormity which they now perpetrated was:—

Secondly: *To give the appearance of justice to their endeavours, they procured false witnesses.* “They sought false witness against Jesus to put him to death. “They had already determined the sentence in their own minds. His death was the point they had resolved to reach, but they wished to accomplish their desire in harmony, as much as possible, with the forms of law. Hence they sought witnesses,—*false* ones, because they knew that no true ones could be got. It seems that there was a little difficulty at first, in procuring even false ones, whose testimony would be of any service. They *found none*,—that is, they found none whose evidence was of any worth to their cause. Mark says, that “their witnesses agreed not together” (Mark xiv. 56.) The Jewish law which they professed to administer, required two witnesses to convict a man (Deut. xix. 15), and it was a difficult thing to find two who would agree exactly in their testimony. A false man’s statements seldom, if ever, agree with themselves, still less likely are they to agree with the statements of others. Hence, “though many false witnesses came,” they found none at first who agreed. Such is the corrupt state of society, that there is not much difficulty in finding false witnesses. Venal instruments of

falsehood are found in all districts of social life. At length, however, two came whose testimony agreed; and what did they say? "This fellow said, I am able to destroy the temple of God, and to build it in three days." We find in John ii. 19--21, that He did use words something like these, but His reference was not to the temple at Jerusalem, as they would have it, but to the temple of His own body. The false witnesses were true, perhaps, in their declaration that they heard Him utter such words, but they were false in the application which they gave them. Whilst the procurement of such witnesses brands these conventional judges with eternal infamy, it lends a strong testimony to the sublime purity of our Saviour's life. Even false witnesses, in that false age, could not be found, though tempting the bribe held out to them, to attest aught unfavourable to His pretensions.

Another enormity perpetrated was:—

Thirdly: *Without a particle of evidence they condemned as blasphemy, the declaration which they extorted from Christ.* Feeling, in all likelihood, that the testimony of these witnesses did not sufficiently agree, even with the *forms of law*, Caiaphas turns from them to Christ and to Him makes a solemn appeal. "And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?" To this appeal Christ made no reply. In a manner more solemn and authoritative, the High Priest again appeals to Christ, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The meaning of which expression seems to me, to be this, "I demand of thee, upon thine oath, by the living God, that thou tell us whether thou art the Messiah or not." This was the usual form of administering an oath, and when the oath was thus sworn, it was called the oath of adjuration. (Num. v. 19—21; Joshua vii. 19.) Christ replies to this, and, in language of awful grandeur, avows His Messiahship. "Jesus saith unto him, Thou hast said," or according to Mark xiv. 62,

"I am : and ye shall see the Son of man sitting on the right hand of power," &c. The High Priest at once construed this wonderful declaration into a charge of blasphemy. "Then the high priest rent his clothes, saying, he hath spoken blasphemy." He *rent his clothes* \* to symbolize a horror and a grief at the awful impiety contained in the declaration of Jesus. *Blasphemy* was the crime which he professed to find in Christ's language, and at which he professed to be so terribly shocked. Blasphemy, it is true, is a great moral crime, and under the law of Moses, a capital crime ; but Christ was not found guilty of it ; it was not found either in His language, or in His life.

Another enormity perpetrated now, in this hall, was :—

Fourthly : *Upon this unfounded charge of blasphemy, they pronounced Him guilty of death, and treated Him with the utmost cruelty.* "What further need have we of witnesses? behold, now ye have heard his blasphemy." Further need of witnesses ! Thou hypocrite, thou needest no witness at all ! Thy mind was made up long before any witness had appeared—long before this night. Thou hast only been calling in falsehood to help thee with the murder ; the whole transactions of this hour has been a solemn mockery of justice, an outrage on truth, and an insult to humanity. "What think ye," said Caiaphas to his corrupt colleagues. "They answered and said, He is guilty of death. Very right, He is guilty of death if He is a *blasphemer* (Lev. xxiv. 11—16.) As such, forthwith they began to treat Him ; they spit at Him, they buffeted Him, and others smote Him with the palms of their hands. Here is the *utmost contempt*—"they spit in his face." This was a mark of the greatest derision and abhorrence (Num. xii. 14 ; Deut. v. 29.) Here is *cruelty*.

\* The customs of the East tolerate more violent expressions of feeling than are usual among us. Explicit prohibitions were made in the Mosaic Law (Lev. x. 6, xxi. 10), that the priests should not rend their garments on funeral occasions. Frequent allusions are found both in the classics and the Scriptures, to this singular usage (Gen. xxxvii. 29—31 : 2 Kings xvii. 37, xix. 1 : Job i. 20 : Acts xiv. 14).

They "buffeted and smote" Him. Mark says, "that they began to cover his face;" Luke adds, "that they blindfolded him." "With the palms of their hands they smote him." Here is *ridicule*.—"Prophecy unto us, thou Christ, who is he that smote thee." This was a taunting challenge of His divinity. "Many other things," Luke tells us, blasphemously spoke they against him." On this occasion, they were in truth, the blasphemers, not He. How easily could He have displayed His divinity, at this moment.—By his glance, He could have scathed them into ashes. But He maintained a majestic silence under all these cruelties, insults, and indignities.

What a revelation is here, then, of the moral character of these judges of the land. If such outrages on truth, morality and religion, were practised by the chief tribunal of the country, the first court of the nation, how deeply immersed in the lowest depth of depravity must have been the whole of Jewish society at this hour; for the character of a government is evermore the product and reflection of the people. No wonder that the Son of God rolled in peals of awful thunder His denunciations against this apostate race, who thus affronted Heaven with their hypocrisy. The "measure of their iniquities" was fast filling up; the whole nation had become, morally, a rotten carcass, and the Roman eagle—Heaven's messenger of justice,—already scented the prey, was spreading its wings for Jerusalem, and would soon pounce down and fasten its talons upon the putrescent mass.

Such, then, is the revelation which the passage gives us of *these seeming judges but real criminals*. But we have in the narrative just the opposite to this.

II. A SEEMING CRIMINAL, BUT A REAL JUDGE. Who is the *seeming* criminal? Jesus of Nazareth! How wan and sad He seems! No friend stands by Him; all His disciples have forsaken Him and fled. He is in the hands of heartless ruffians, and at the mercy of rulers who thirst for His

blood. He has just been brought up from Gethsemane, and the dark shadow of a mysterious sadness hangs over Him, He looks as the very man of sorrows, and acquainted with grief. Such is the *appearance* of this criminal, but in *reality* this prisoner at the bar is the great Judge of the world. He is only conventionally at the bar; morally, His is seated on the incorruptible bench of justice, and his conventional judges are the vile culprits.

Even in this court, at this hour, though appearing as a prisoner, His moral majesty radiates in splendour. Observe two things:—

First: *His majestic silence*. “Answerest thou nothing?” said the High Priest to Christ. “But Jesus held his peace.” There is a silence which is often more eloquent than speech, means more than any words, and speaks ten times more powerfully to the heart. Such, for example, is the silence when the heart is too full for utterance, and the organs of speech are choked by the whelming tide of emotion. The sight of a great man so shaken, and quivering with feeling that the tongue can give no voice to what the heart feels, is of all human rhetoric the most potent. Such, also, is the silence of a wise man challenged to speak by those whom he feels unworthy of his words. The man who can stand and listen to the language of stolid ignorance, venomous bigotry, and personal insult, addressed to him in an offensive spirit, and offers no reply, exerts a far greater power upon the minds of his assailants, than he could by words however forceful. His silence reflects a moral majesty before which the heart of his assailants will scarcely fail to cower.\* Such was the silence which Christ now maintained in this hall.

\* “What a strange power there is in *silence*! How many resolutions are formed—how many sublime conquests effected—during that pause, when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in



He knew the utter futility of their charges. He understood their malignant spirit. He knew the truth they wanted not, and that to reason with men of their animus, would only be to cast pearls before swine. "If I tell you, ye will not believe" said He. Sublime magnanimity I see in this silence of Jesus. In His bright consciousness of truth, all their false allegations against Him melted away as the mists from the mountains in the summer sun. His divine soul looked calmly down upon the dark and wretched spirits in that hall, as the queen of the night looks peacefully upon our earth amid the rolling clouds and howling winds of nature in a passing storm. His silence showed His majesty.

We have here also :—

Secondly : *His sublime speech.* "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." In His language He makes no reply to their charges. He condescends to no personal explanations; He offers no remark upon the demon spirit they were exhibiting. He only speaks a few words, but in these words He Himself appears in all His divine grandeur. We have seen sometimes in nature a strong breeze sweeping away from the face of the sun a dark mass of cloud that had wrapt it in concealment, and darkened the whole earth with its shadows. These words of Christ were something like that breeze; they scattered the dark clouds of ignorance and error that had concealed His divinity, and made Him flash for a moment as the Sun of Righteousness upon these guilty people. "Henceforth," &c. From hence shall ye see," &c. The expression is not to be limited to the final appearing of Christ to judgment, but refers to that hour. During that pause they have made a step towards heaven or towards hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones of the earth, the mighty food for good or evil,—those who know how to keep silence when it is a pain and a grief to them; those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their withering passage."—

EMERSON.

the whole state of His exaltation,—an exaltation that was to commence at His ascension to heaven, and continue through interminable ages. Observe (1) *They would see the sublime dignity of His position.* He tells them that they shall see Him “sitting on the right hand of power,” an expression indicating the highest exaltation and authority. As if He had said to them, “You are now on the visible throne; you are on the judgment seat, and I appear as a prisoner before you. ‘Nevertheless, I say unto you,’ it is only in appearance, it is only for the hour; very soon the scene will be changed, and you will see me on the right hand of power, enthroned in majesty and might, as the judge of all mankind.” Observe (2) *They would see the sublime dignity of His procedure.* They would see Him “coming in the clouds of heaven.” They would see Him coming not only in the destruction of Jerusalem and the ruin of their own commonwealth—as they undoubtedly would—nor merely in the dispensation of His Spirit on the Day of Pentecost, nor merely in the last Great Day of Judgment; but they would one day, when their consciences would be thoroughly smitten with the conviction of their sins, either here or in the terrible hereafter, see Him coming in every event of their history. In the history of this world “coming” upon all the clouds that will darken its horizon. He would appear as the Light of all new eras, as the Morning Star of an ever-brightening future. In the history of hell He will appear in all the dark clouds of thought, foreboding, and emotion, that roll over reprobate souls.

In what a grand attitude does Christ appear now, in making this declaration! What a picture! A prisoner in appearance, standing before the great authorities of the country, all of whom thirsted for His blood, and He looking calmly at them, with eyes peering not only into their eyeballs but into their very hearts, and there saying, “I say unto you, ‘Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’”

Brothers, learn from this not to confound the *Seeming with the Real*. "Things are not what they seem." Verily, the moral world is upside down. Sinners, not saints, now sit on thrones and judge the earth. Learn to unmask men and things, and judge all by the light of His great thoughts Who is now sitting on the "right hand of God." Yield not to appearances, not even in religion.

"In religion  
What error, but some sober brow  
Will bless it, and approve it with a text,  
Hiding the grossness with fair ornament?  
There is no vice so simple but assumes  
Some mark of virtue on its outward parts."

SHAKESPEARE.

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## Germs of Thought.

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SUBJECT:—*The resurrection of Christ; an Argument for the fact drawn from the Explanation of Enemies.*

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the Governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Matt. xxviii. 11—15.

Analysis of Homily the Five Hundred and Eighty-seventh.

**D**R. ARNOLD has said, in relation to the resurrection of Christ, "I have been used for many years to study the history of other times, and to examine and weigh the evidences of those who have written about them, and I know of no one fact in the history of mankind which is proved by

better and fuller evidence of every sort to the mind of a fair inquirer, than the great sign that God has given us, that Christ died and rose again from the dead." The proof of the Redeemer's resurrection the third day, it is granted, rests entirely upon the accounts furnished us in the New Testament. The genuineness and credibility, therefore, of gospel narratives must of course be assumed in the argument. The assertion of Spinoza, and his disciples, that the resurrection of Christ was an event that took place not in the material but in the moral world, and that the evangelical narrative is only a material representation of a spiritual fact, has long since been exploded as one of the greatest extravagances of sceptical philosophies.

Arguments for the fact drawn from the gospel records are of two kinds, the *one from the conduct of Christ's friends, and the other from that of His enemies*. That from the former is perhaps the most convincing, and is consequently the most frequently employed. There are different ways of stating it. Our statement of it would include two general propositions :—

First: *That the Apostles had the most powerful faith in the fact.* They were soon convinced by His appearance to them; and having been once convinced, they *never* after seemed to have had any doubt on the question. The powerfulness of their faith will be seen when the following things are considered. (1) They were unanimous in their declaration of it, a few days after, on the very spot on which it occurred, and that to men who were prepared to do anything to conceal the fact. Had the Apostles waited some months before they began its proclamation, and had they gone to a distance to do so, and confined their declaration to those who sympathized with them, there would not, of course, have been such evidence as to the powerfulness of their conviction on the point. But they declare the fact at once, standing as it were upon the very margin of the empty sepulchre, and to thousands who had every opportunity of being satisfied as to the truth or the falseness of their

statement. (2) In their unanimous declaration of it, they acted in direct opposition to their previous beliefs and to their worldly interests. Had their prejudices been in favour of His resurrection, one might have accounted, in some measure, for their readiness to believe in it, apart from the power of the evidence. But what was the fact? They did not expect His resurrection; when He died they thought it was all over. Hence we find that when Mary Magdalene and the other women first conveyed the information of His resurrection to the Apostles, "their words seemed to them as idle tales."—Luke xxiv. 11. Hence, too, when Peter and John had actually looked into the sepulchre, and saw the linen clothes lying and no Jesus there, it is said, after that, "That they knew not the scripture, that he must rise again from the dead."—John xx. 9. And hence also Thomas would not believe in His resurrection until he had himself handled the very marks of the wounds of Christ. How *powerful*, therefore, must have been the evidence to have given them at once so strong a faith in an event so directly opposed to all their preconceived notions. But the declaration of this fact was not only contrary to their prejudices, but to all their worldly interests. By this very act they set themselves in direct hostility to the authorities of their country and the spirit of their age, and thus exposed themselves to the greatest privations, persecutions, and to death itself. (3) They, by their declaration of the fact induced thousands of the very enemies of Christ to believe in it, and that close to the time and near to the very spot on which it occurred. Peter, standing up on the Day of Pentecost, with the sepulchre of Christ almost under his eye, and the scene of Christ's crucifixion fresh in the memory of all, declared before assembled thousands His resurrection from the dead, and thousands believed it, were pierced with its moral meaning, and were converted to the unpopular faith. And thus it went on, until in the course of a few years we find tens of thousands of Jews as well as Gentiles believing in it with a faith by which they were prepared to suffer even death itself, and that in its most horrid forms. How can this

fact be accounted for? What was the power by which these few poor illiterate disciples induced such thousands to believe in the fact? Had they been men of the loftiest genius, of the strongest powers of argument, and the most commanding gifts of oratory; had they, by education, become masters of logic, and invested with the most persuasive charms of eloquence, would they by all this have succeeded in converting such numbers to such an unpopular creed, if in that creed they had anything like doubt? Certainly not. The philosophy of their success is this—the power of their own faith and the power which every man has of convincing others of facts which he intelligently and earnestly believes himself. All these remarks go to show the truth of our proposition, that the Apostles had the most powerful faith in the fact of Christ's resurrection. The other proposition which the statement of our argument would include is:—

Secondly: *That the Apostles had every opportunity of thoroughly satisfying themselves on the point.* It might be said that our first proposition asserting the power of their faith amounts not to much, unless it can be shown that they had sufficient opportunities of thoroughly understanding the evidence. A man may get a strong faith of a thing from a misrepresentation or a mistake. What opportunities, therefore, had these Apostles for knowing that Jesus had risen from the dead? Their opportunities were abundant. Christ appeared and lived amongst them for forty days after His resurrection. No less than ten different times did He appear to them in different numbers and in different circumstances.\* Once there were even five hundred present. He spoke to them long discourses, He ate with them, He allowed them to handle Him, and by “many infallible proofs” He worked the fact of His resurrection into their consciousness as the most undebatable of all truths.

Such is a very *brief outline* of one form of the argument that may be drawn from the conduct of His friends. An eloquent

\* There are outlines of discourses on all these appearances in the 2nd and 3rd volumes of the “Homilist,” Second Series.



writer in summing up such an argument as this, sketches a number of extravagant suppositions that must be advanced if the resurrection of Christ is denied. "It must be supposed, that men, who have been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed that either five hundred persons were deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that multitudes of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the Apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixions, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied; and then it must be supposed that the Apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots."

But our text and our purpose leads us to examine more particularly *the argument drawn from the conduct of His enemies*, and I shall confine myself to the conduct of the men who are exposed in the verses I have read. We find here, that when the Roman soldiers who had been appointed to watch the sepulchre of Christ appeared before the chief priests, informing them that Christ had left His grave, they at once assembled together to consider as to the best way of so accounting for Christ's absence from the grave, as to enable them to deny the fact of His resurrection.

After their united, and we may be sure, earnest deliberation, the expedient they adopted was this,—to bribe the soldiers with large sums of money to report that the disciples came by night and stole Him away while they slept. Now there are *three impossibilities* developed in this narrative, which I think go a great way to show the *impossibility of denying the resurrection of Christ from the dead.*

I. IT WAS IMPOSSIBLE FOR THESE ENEMIES TO DENY THAT CHRIST HAD, BY SOME MEANS OR OTHER, LEFT THE GRAVE. *This fact, observe, is taken for granted in their conduct recorded in these verses.* If it could have been denied, of course, the “watch” would not have returned with the report to the chief priests. If He had been still in His grave there would be no reason for their appearance. That the grave was empty, they knew they could not deny. The disciples had looked into the empty tomb and spread the report which was, perhaps, widely circulated before these soldiers left the sepulchre. We read only of “some of the watch” who came to the chief priests; perhaps the other portion of the soldiers were so astounded at the fact, and it may be so convinced with its divinity, as to regard any attempt of the Jewish Council to deny it as both futile and wicked, and therefore they would not appear with their comrades. Nor did one of the members of the Council intimate a doubt as to the fact. They agreed that Jesus who had been buried by Joseph, one of their number, in his own grave, and whose burial had been witnessed by Nicodemus, another of their own number, was not in the sepulchre;—there was nothing there but the grave-clothes in which He had been folded. That the grave, in which, perhaps, they themselves had seen Christ put on the Friday with a large stone upon it sealed with a Roman seal, was now empty, they could not deny. It was one of those facts which are so thoroughly palpable as to admit not of the

slightest doubt, and hence they proceeded at once, not with any attempt to deny it, but simply to invent such an explanation of it as would enable them to deny that He Himself had risen from the dead.

II. IT WAS IMPOSSIBLE FOR THEM TO GIVE ANY OTHER EXPLANATION THAN THAT WHICH THEY NOW INVENTED. *Their grand object was to deny that He rose Himself from the dead, and how they could explain His absence from the grave in any other way than they did?* If He did not rise Himself, He must have been raised by men, and if by men, the men must either have been His enemies or His friends. It could not be entertained for a moment that His enemies stole Him away, for the enemy had every motive and employed every power to secure Him in his grave. The very day after His burial we read that "the chief priests and Pharisees came together to Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again ; command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first." To this Pilate replied, "Ye have a watch : go your way, make it as sure as you can ; so they went and made the sepulchre sure, sealing the stone, and setting a watch." Here, then, you have the great Council of the Jewish nation expressing the *strongest anxiety* to keep Him in His sepulchre, and securing the Roman power to make the most effective efforts to prevent Him from being taken away. They were, therefore, shut up to the explanation which they gave, namely, that "the disciples stole him away." They had to explain His absence from the grave in such a way as would enable them to deny His resurrection, and this they could not do by saying that His enemies had taken Him away, for their wishes and whole conduct had notoriously proved the contrary. *The explanation they gave, therefore, was the only one they could give.*

III. IT WAS IMPOSSIBLE FOR THIS, THE ONLY EXPLANATION THEY COULD GIVE, TO BE CREDITED. First: *It is in the last degree improbable that the disciples could have stolen Him away even if they had attempted it.* Who can suppose that the frail and timorous disciples of whom the boldest—Peter—had not the courage, before a servant girl, to acknowledge Christ, and all of whom when Christ was taken in the garden of Gethsemane, were struck with fear and “fled!”;—who can suppose that such persons would dare, not only the whole Jewish Council, but the power of Rome? who could suppose that they would attempt to break the Roman seal, to defy and overcome the Roman soldiers who were there sworn to guard that awful place? If they did it, they must have done it either by bribing the soldiers, or overcoming them. Poor men! they had nothing wherewith to bribe the soldiers; and as to overcoming them by force the idea is absurd. Even one minute’s contest with them at such a time, when the moon was full, and the vicinity crowded with men, who had come up to keep the Passover, would scarcely have failed to have roused the neighborhood, and thus led to their detection, and their detection would have ended in their ruin. Who, therefore, can believe for a moment that the disciples ever made the attempt?

Secondly: *It is in the last degree improbable that all the Roman watch were asleep.* The short time the soldiers had to watch, renders their sleeping improbable. There were four watches in the course of the night; each watch therefore, would only be for two or three hours at a time. If there was only one man at a time, the chances are that that one would not have slept;—but there were many. No doubt Pilate, to satisfy the fears of the Jewish Council, sent a large number there on duty. How absurd to suppose that all slept when the hours of duty were so short. Add to all this the terrible penalty the Roman soldier would subject himself to, if found sleeping on duty. Were he found sleeping on duty, death would have been the result.

Thirdly: *It is in the last degree improbable that the Jewish Council would have voted large sums of money merely to have reported a truth.* "They gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole Him away while we slept." "Say ye!" Why even tell them to say it? If it is true, they *will* say it fast enough to gratify the social communicativeness of their nature as well as to please their masters. But still more, why *pay* them to say it? The communication of such an event is a pleasant thing, its own reward, and money is not required as a motive. The money proves the falsehood, the bribe exposes the imposture. Men may require a bribe to suppress truth, but not to declare it. Truth has an instinct that struggles evermore for utterance.

Fourthly: *It is in the last degree improbable that on the assumption the soldiers slept they could know what transpired.* If they slept how were they to know what happened. This explanation of these chief priests and elders, I submit, carries with it its own condemnation. It is a falsehood which I have no doubt took a great deal of thought and discussion in its fabrication, but which carries with it at the same time its own contradiction.

Now, when it is remembered that this Jewish Council comprised some seventy or more men; that some of these men were sharp lawyers and others possessing all the craftiness of a mercenary and narrow-minded priesthood, and that, after deliberation, this is the only explanation they could furnish for the absence of Christ from His grave, we feel that their preposterous explanation is, in itself, a sufficient proof that Christ "rose from the dead according to the scriptures."

In looking at the whole argument we are ready to exclaim with the Apostle, "If Christ is not risen from the dead, our faith is vain:" in fact, faith in everything is vain. Our faith in historic statement is vain; if this fact is without foundation there is no fact in history *that can be sustained*. Our faith in moral character is vain. If we cannot believe

in such a character as that presented of Christ in the evangelical record, where can we find a character to trust in? Yet if He rose not from the dead He was an impostor. Our faith in common sense is vain. To account for His absence from the grave in the way which the enemies have done, involves a violation of the dictates of our rational nature. Our faith in Christianity is vain. If He has not risen from the dead, the whole system falls to pieces, as a building whose foundation has given way. Our faith in the future improvement of our world and in a future life is vain. We are the miserable victims of deception. We have been all our life building houses on the sand.

But, thank God, He "has risen from the dead." He has risen, and thus demonstrated the divinity of His power, and the sufficiency of His atonement. He has risen, and thus fulfilled the predictions of the old prophets and verified the old scriptures. He has risen, and thus given a reality and grandeur to that character of His, which His biographers have sketched. He has risen, and thus laid the firm ground of hope for our acceptance with heaven, for the general resurrection of the dead and for the life everlasting.

"Up, and away!—

Thy Saviour's gone before,

Why dost thou stay,

Dull soul? Behold the door

Is open, and His Precept bids thee rise,

Whose power hath vanquished all thine enemies."

GEO. HERBERT.

SUBJECT:—*The Resurrection Body.*

"With what body do they come."—1 Corinthians xv. 35.

Analysis of Homily the Five Hundred and Eighty-eighth.

**T**HIS question which Paul puts into the mouth of the ancient sceptic, assumes the fact of a *general resurrection of mankind*. And why should *we* not assume this fact?



“Why should it be thought a thing incredible with you, that God should raise the dead?” Incredible! Has not He, who has engaged to do it, all-sufficient power! Scepticism parades the difficulties connected with the work of the resurrection. Let them be a million times more than the fancy of the infidel can figure to himself, will they amount to anything as an argument against its accomplishment? Nay, the difficulty of a work should always be estimated by the capacity of the agent engaged to perform it; for what is impossible for one being to perform, can be achieved by another with the greatest facility. Where Omnipotence is the agent, the talk about difficulties is manifestly absurd. What would baffle and overmaster the combined power of all created existences, Almightyness can effect by a single fiat. “Is there anything too hard for the Lord?” Incredible! Changes are constantly going on in the creation bearing some resemblance to the event. Spring is a resurrection of buried life. Unnumbered graves, some that have been sealed for centuries, are opened every hour by the warm touch of the vernal ray. Incredible! It meets the universal longings of the human heart. The cry of all generations is this, “We would not be unclothed, but clothed upon, that mortality might be swallowed up of life.” The world’s heart waits “for the adoption, to wit, the redemption of the body.” Incredible! It is unmistakeably stated in that gospel which has been demonstrated divine.\* To the question, “If a man die shall he live again?” we have in the Bible replies the most varied, expressive, and full.

The subject of the general resurrection is a very extensive one; it has many branches and touches a vast variety of truth. As I have to compress my thoughts within the limits of a short discourse, I shall confine myself to Paul’s answer to the question before us, “With what body do they come?” In the light of the Apostle’s statements I infer the following answers to this question:—

\* Matt. xxii. 23, &c.; John v. 21, 29; vi. 39, 40; xi. 24, 26; Acts xxiv. 15; Phil. iii. 21; Thess. iv. 13, 14.

I. WITH A BODY, NOT THE SAME AS THAT WHICH DESCENDED TO THE GRAVE. "Thou fool, that which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain." Not a few of the advocates of the doctrine of the resurrection, have exposed it to the ridicule of the sceptic, and the contempt of the philosopher, by representing the resurrection body as the literal re-organization of the buried dust. To work upon the passions of the unreflecting and the vulgar, the sensuous poem, and the declamatory pulpit, have given representations of the resurrection most extravagant in their materiality and their grossness. The particles of the buried body, which through the course of centuries, have undergone innumerable transformations, and been separated from each other, wide as the poles asunder, are described as coming together in the last day to take the very same place, in that very same body, as was conveyed to the grave. In poetry we have for example such lines as these :—

"Now monuments prove faithful to their trust,  
And render back their long committed dust ;  
Now charnels rattle, scattered limbs, and all  
The various bones, obsequious to the call,  
Self-moved advanced ; the distant head, the feet :  
Dreadful to view, see, through the dusky sky  
Fragments of bodies in confusion fly ;  
To distant regions journeying there to claim  
Deserted members and complete the frame."

Science, of course, laughs all this to scorn. It tells us how the human body, as to the particles that compose it, is in a state of perpetual flux ; that portions of it are streaming off every moment from every pore, that at the end of seven years not one atom shall be found in the body which was there in the beginning, and that at the end of seventy years a man will have had no less than ten different bodies. It tells us how, that no sooner is the body dead, than the various particles begin to liberate themselves from each other ; and in the course of time mix themselves up as parts of

other existences :—How they form the grass upon which the cattle browse, flow in the stream, and become the fruit and flesh on which their children live ; so that in the course of ages the same particles might have formed the frame of a thousand different men. It tells us, moreover, that millions of men have had no graves. In some of the Oriental nations the dead are not buried but burned, and in the process of combustion the greater portions of the body pass into invisible gases and are lost in the immensity of the atmosphere, while the handful of ashes that remain are borne away on the four winds of heaven.

Now it is our happiness to know that, not on this point, any more than on any other, does the Bible teach what true science repudiates. “ *That which thou sowest, thou sowest not that body that shall be.*” There is a difference between the dead seed sown, and the living plant that springs from it. You drop into the earth a bare grain, and what comes up ? Not a bare grain, but a green stalk which grows perhaps to a tree, with many branches, rich foliage, lovely blossoms, and delicious fruits. There is not a particle on that tree of the bare grain that you buried. It will be thus with the resurrection body ; it will not be the bare grain that was put into the earth, but something else that will come up. The resurrection body will be no more identical with the buried one, than the majestic tree of the forest is the same as the acorn from which it sprang.

“ With what body do they come ?” The Apostle enables us to reply farther :—

II. WITH A BODY THAT WILL HAVE SOME ORGANIC CONNECTION WITH THAT WHICH WAS DEPOSITED IN THE DUST. The plant though very dissimilar to the bare grain has a vital connection with it, it grows out of it, and is of the same order. If the resurrection of the body from the grave means anything, it must mean that something from the old body comes up and takes a fresh form. What else is meant by such expressions as this, “ All that are in the graves

shall hear the voice of the Son of man and come forth." It is true that this connection between the buried and the raised body is far more inexplicable than the connection between the buried grain and the up-growing plant, or between the chrysalis and the moth. In neither of these cases is life really extinct; death is only apparent. There is an unbroken continuity traceable from the smallest seed to the mightiest tree, from the embryo in the shell to the monarch of the air. But no continuity is traceable between the raised and the buried man; there is an awful break; there is a soul-chilling chasm. Because of this, some excellent Christians and accomplished Biblical scholars adopt the idea of Professor Bush in his *ANASTASIS*, and maintain that what the Bible calls a resurrection really takes place at death, that when this "mortal coil is shuffled off," the undying spirit assumes its own spiritual body, its "house not made with hands, eternal in the heavens." Others, to meet this difficulty, have supposed that in the buried frame there is some indestructible germ, which, like the vitality in the bare grain, will develop itself in the resurrection. When the Apostle represents the grain as dying before it germinates, he does not mean, of course, that the vital principle is extinct, but the mere bulb, husk and wrappage, its outward body, nothing more. If the embryo was destroyed there could be no germination, nor springing up. Then it is said must there not be something analogous to this undying embryo in the human body? What that something is, who shall tell? Some have contended—the ancient Jews and others—that this something is an "immortal bone," residing somewhere in our corporeal frame;—too small for detection, but indestructible. You may pound it, boil it, burn it, but you can inflict no injury on it. Answering in all essential matters to this *invisible* and *indestructible* "bone" is perhaps the "monade" of Goethe, the invisible principle which is supposed to be the germ of all phenomena.\* Others, amongst

\* "I assume," says Goethe, "various classes and orders of the primary elements of all existences, as the germs of all phenomena in nature;

whom we mention the celebrated exegete Dr. Lange, have supposed that there is contained in the spirit "an ideal form of the body," a kind of organic underlying frame-work, which appropriates to itself the elements of the external sphere in which for the time being it is located. The spirit, while living here, does by this organic ideal body appropriate the gross elements of the earth, and has a body of flesh and blood. It transports itself to another sphere, to the stars, the moon or the sun, for example; and it will build up a body of the elements surrounding it, and suited to its sphere. It is to come back to this earth ages after the earth is purified, and then it will take up the purified elements of the old body. This organization is the *psyche*, the *soul-life*, the body of the spirit, "the principle and scheme for every single organization in its new dwelling-place,—for every organization in whatever world it may be." This is the "bare grain,"—the vital principle derived from the old and decayed body.

Whether such theories will be accepted as satisfactory explanations or not, we hold to the scriptural fact, that the new body will have an organic connection with the old; otherwise the resurrection of the body is nothing but a pure fiction. We accept connections in nature every day, which baffle our explanation. What is the connection, for example, between the body of that beautiful insect which on wings of variegated hue sports in the sunbeam, glides over flower gardens, and flutters about the dancing brooks, and that grub offensive to the eye? It is scarcely the same

these I would call souls, since from them proceeds the emanation or vivification of the whole. Or rather *monades*:—Let us always stick to that Leibnitzian term; a better can scarcely be found to express the simplicity of the simplest existence. Now, as experience shows us, some of these monades or germs are so small, so insignificant, that they are, at the highest, adapted only to a subordinate use and being. Others, again, are strong and powerful. These latter accordingly draw into their sphere all that approaches them, and transmute it into something belonging to themselves, *i.e.*, into a human body, into a plant, an animal, or, to go higher still, into a star. This process they continue till the small or larger world, whose contemplation has predestined in them, at length comes bodily into light."

in any sense ;— the particles, the bulk, the sphere, the habits, and the functions, are all dissimilar, yet there is a connection. Or, to come nearer home, who can explain the connection between the gigantic frame of that man, robust in health, and stalwart in limb, and that delicate structure which he had while an infant on his mother's knee? What correspondence is there between the two bodies? In their constituent elements and their magnitude they have nothing in common, and yet the connection is undoubted and a matter of universal belief. I am disposed to believe that in such animal changes there is a delicate, highly attenuated, and invisible, framework running through all the changes of the creature's life ; a framework having in itself an organic power to build up new bodies as the advancing life requires.

Further, in answer to the sceptic's question, "With what body do they come?"—the Apostle's language enables us to give another reply :—

III. WITH A BODY WHICH GOD IN HIS SOVEREIGNTY WILL BESTOW. "God giveth it a body as it hath pleased him." The Apostle's language suggests three remarks :— First : *That God giveth body to every kind of life.* "To every seed His own body." Nowhere can we discover *naked* life ; it is everywhere incorporate in a form—a form that shows to us some of its attributes, but conceals itself. Hence all that the most keen-eyed physiologist has been able to do, is by observing the form, the hue, the motions, and the habits, of its bodies to predicate something about itself. He cannot see the life itself. The blade, the plant, the flower, the tree, the tribes of the deep, the creatures that swarm upon the earth, and the winged tenants of the air, are all life in bodies, and these bodies only show a something about the wonderful vitalities. Nature, after all, conceals more life than it reveals. We live in a world of embodied life. Secondly : *That God's power to give fitting bodies to life is abundantly manifest in the creation.* Do you think, as if the Apostle had said in answer to the question of the



sceptic, "With what body do they come," that God has exhausted His creative energy? Look around thee. Look to the earth. "All flesh is not the same flesh." Thou seest flesh of all kinds, of all forms, of all sizes; the variety is boundless. Look to the sea "wherein are things creeping innumerable, both small and great beasts," and there thou hast the same endless variety of body in the teeming tribes of the watery universe. Look at the feathered races of the air, that make the woods vocal with their melody, and pour their music from the clouds;—they display the same amazing diversity of body. Lift thine eyes still higher, behold the sun in his effulgence; the moon in her silvery majesty; and the stars in their bewildering variety of splendor and size,—“There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.” The God who has filled the universe with bodies for lives and things of every kind can be at no loss as to the best body to confer on man at the resurrection morning. Thirdly: *That, therefore, man should be content to leave the question with God.* The body whatever it may be, will be as it “hath pleased Him.” This is sufficient. What pleaseth Him should please us. The language of the highest reason is, “Even so, Father, for so it seemeth good in thy sight.” If it please Him we may be sure it will be most beautiful. He is the God of taste,—the fountain of beauty, the standard of æsthetics. Hence the universe overflows with loveliness. Beauty is everywhere; it shines in the stars, it blooms in the meadows, it sparkles in the brook, it smiles in the pearls of the ocean, and glitters in the gems of the hills. It is embodied in the structure, and expressed in the style, of every living thing. Who would have the bodies He has given to this life, that crowds about and around us, altered? Whose soul is not flooded with sentiments of admiration and wonder as he gazes upon the earth and marks the bodies of exquisite beauty He has given to the life that teems on every hand? Or, as he gazes upon the heavens and observes the myriad bodies of majesty and brightness which He has given to the

rays of light that emanate from His own effulgent nature? If it "please" Him it will not only be beautiful but *useful* too. He is the God of benevolence. Whatever He does, He does for the good of His creatures. He works only to express His own love, and communicate His own bliss. Exquisitely suited to our material sphere are the bodies we now have, and which He gave us. They are at once the organs through which He streams into our spirits the highest good, and through which we convey and work out the best things within us. If the body He has given us now, answers our purpose so nobly and so well, the bodies He will give us at last, rest assured, will answer equally well the improved spiritual nature we shall then possess, the celestial spheres into which we shall then be introduced, and the eternal mission to which we shall then devote our being.

Once more to the question, "With what body do they come?" The Apostle's language enables us to answer further:—

IV. WITH A BODY THAT SHALL BE A VAST IMPROVEMENT UPON THE OLD ONE. "It is sown in corruption." Some think that by "sown" here the Apostle does not mean the burial but the birth. The reason for this supposition seems to be Paul's reference to the contrast which he draws between man's life in Adam, and man's life in Christ. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "The time that man is in this world," says Locke, "affixed to this earth, is his being sown, and not when being dead he is put in the grave, as is evident from Paul's own words. For dead things are not sown. Seeds are sown being alive, and die not until after they are sown." It matters not which idea is accepted, the difference is not vital; inasmuch as the buried body is the present living body; and between this body and the resurrection body, we have here a series of antitheses, showing the vast superiority of the one to the other. *The one is corruptible, the other incorruptible.* "It is sown in corrup:

tion ; it is raised in incorruption." Our present frames are frail and dying. Our foundation is in the dust, and we are being crushed before the moth. The resurrection body will be incorruptible. It will be as deathless as the immortal spirit itself. *The one is degraded, the other is glorious.* Our present corporeal system is dishonored, its members are rendered the instruments of sin, its very blood is poisoned by disease, and its symmetry destroyed by the hideous workings of foul passions, and the countless ills that riot in its framework, and in its flesh. But it is raised in "glory." How great the difference between the corrupting seed and the stately plant, and full blown flower ; or between the loathsome caterpillar crawling in the dust, and the golden butterfly basking its wings in the balmy air ; but greater far is the difference between our present and future bodies. "Our vile bodies shall be fashioned like unto Christ's glorious body."

*The one is weak, and the other is powerful.* How feeble is our present body. It is not like the oak that can stand the storm of centuries, but like the frail flower that withers in a day ; it is not like the well-built house founded on the rock and formed of granite, but a slender tent that is rotting every hour, shaken by every blast, and speedily falls to ruin. It is raised in power ;—power that shall never fatigue with labor, or wear out by time ; which shall get stronger and stronger in the ever varying and ever multiplying services of eternity. *The one is natural, the other is spiritual.* The word natural (*ψυχικός*) does not literally convey the idea either of depravity or materiality, but of animal life. Paul, in 1 Thess. v. 23, speaks of man as being composed of body, soul, and spirit. By spirit (*πνεῦμα*) he meant the rational spirit ; by soul (*ψυχή*) the animal life ; and body (*σῶμα*) that fleshy organization in which both principles now dwell and operate. The present body is called a *natural* body, probably because it is more the organ of the animal than the spiritual ; and the future body the *spiritual*, because it will be the organ of the intelligent and immortal mind. Man has in him now two principles of

life; the *animal*, which connects him with the material and the local; and the *rational*, which connects him with the spiritual and the Infinite. The body of the one falls at death, and will be required no more; the perfected body of the other will be taken up at the resurrection, and will be continued for ever. Even now, the weaker the animal principle becomes, and the stronger and more heavenly the spiritual, the more attenuated and ethereal are the aspects of the bodily frame. It is conceivable that the spiritual, even here, may become so dominant, radiant, and divine, as to produce a glorious transfiguration of the human frame.

Thus we have endeavored, in this necessarily brief discourse, to reflect some of the rays of light which Paul's language throws upon the somewhat natural question of the sceptic, "With what body do they come?" The light is not only sufficient for all practical purposes, but sufficient to clothe the future of our being with charms to captivate our highest hopes.

What is death to him who has this hope? Not the "King of Terrors," with the iron rod of destruction in his hand, but the angel of immortality, bearing to him the passport to an ever-blessed future. Death will approach him not in the blasts of the simoon, quenching with its poisonous breath the spark of life, but in the genial air of spring, liberating from the fleshy frame the spirit which grace has winged for the sunny regions of eternity, and leaving the body only as the exuviae for the dust. To him "death already has lost its sting, and the grave its victory."

"What is death

To him who meets it with a Christian heart?  
A quiet haven, where his shattered bark  
Harbours secure, till the rough storm is past—  
Perhaps a passage overhung with clouds,  
But at its entrance, a few leagues beyond;  
Opening to kinder skies and milder suns,  
And seas pacific as the soul that seeks them."

HURDIS.

# Biblical Exegesis.

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## SUCH AS SHOULD BE SAVED.

ACTS ii. 47. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ (Lachmann omits τῇ ἐκκλησίᾳ. The Vulgate also omits it, and evidently takes the ἐπὶ τὸ αὐτὸ of the next chapter here: *Dominus autem augebat qui salvi fierent quotidie in idipsum.*)

The English version is somewhat equivocal: "And the Lord added to the church daily *such as should be saved*. What the translators meant by the last clause is not obvious. It is quite possible that their meaning was, simply, that the persons spoken of were those *who were to be saved*. By some, however, they have been understood as intending to say what would bear some such paraphrase as this: "The Lord separated from the number of the unbelieving and hardened, those who were predestinated to life and to salvation, by giving them faith, hope, and charity, and the aid needful for perseverance in goodness and for reaching salvation."

The reader will observe that the participle σωζομένους is present. The present participle is, in the New Testament, sometimes used for the future. This, according to Winer, is when the event is certain or immediate. It is quite unnecessary to have recourse to a future reference when the present gives a good sense. This is the case here, and we accordingly translate τοὺς σωζομένους *the saved*, or *such as were saved*. The Vulgate rendering, *qui salvi fierent*, may be understood as merely expressing this meaning. So De Wette: "Und der Herr fügete täglich solche, welche gerettet wurden, zu der Gemeinde." That is, "And the Lord added to the church daily *such as were saved*. But, even if we follow our translators by taking, which is probably improper here, the present participle as put for the future, there will still be no reference to any predestination, but a *simple statement of the fact*, that these persons were *on the road to salvation*."

## AS MANY AS WERE ORDAINED TO ETERNAL LIFE.

Acts xiii. 48. Καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. English version. *And as many as were ordained to*



*eternal life believed.* The Vulgate, without authority, renders *τεταγμένοι* by *præordinati*.

The English word *ordain*, like the Latin *ordinare*, does not necessarily refer to a decree. The first meaning of both is to *appoint*, or *order*. The word *τάσσω* is used in eight places beside of the New Testament, and in none of them does it refer to an eternal decree. The leading import of the word appears in Luke vii. 8; where the centurion says to Jesus: "I also am a man *set under authority*, ὑπὸ ἐξουσίαν *τασσόμενος*;" and in Rom. xiii. 1, "The powers that be are *ordained*, τεταγμένοι, of God." Bretschneider, in his Lexicon to the New Testament, renders the passage in question thus: *dispositi, applicati, i.e., apti facti oratione Petri ad vitam æternam adipiscendam.* This rendering we accept, but with the reservation, that Peter's sermon was the means only, God's grace was the cause which so disposed, or applied, or rendered them apt, for obtaining eternal life.

Looking back to verse 46, we find Paul and Barnabas accusing the Jews of "judging themselves unworthy, οὐκ ἄξιους, of eternal life." This was because they "put from them the word of God." A man who "puts from him the word of God" is "unworthy of eternal life." Now, it is well known that the word *ἄξιος* and its derivatives are often used in the New Testament where the idea of proper *merit* is inadmissible, and what is meant is *fitness* or *congruity*. Thus, Matt. iii. 8, "fruits *meet*, ἄξιους, for repentance:" Eph. iv. 1, "that ye walk *worthy*, ἀξίως, of the vocation wherewith ye are called:" Luke xx. 35, "they which shall be *accounted worthy*, καταξιωθέντες, to obtain that world, and the resurrection from the dead." Just in this way the unbelieving Jews were *unfit* for eternal life. They *turned away* from the Gospel, faith in which was the road thereto, and thus passed judgment on themselves. With these the Gentiles are contrasted. They "glorify the word of the Lord." They are *ordained, ordered, disposed, meetened* for eternal life. There is a congruity between the state of their minds and eternal life, by reason of which congruity they believe; and thus the contrast is complete. Then the question arises as to the origin of this disposition or meetness. In 1 Cor. xvi. 15, the word is used of persons *applying themselves* to a pursuit: "they have addicted themselves, ἐταξάν ἑαυτοῦς, to the ministry of the saints." But this can hardly be the meaning here. St. Luke does not say that the believing Gentiles *made them-*



*selves fit* ; he uses the passive, “as many as *were made fit* for eternal life.” By this form of speech, he evidently implies, or hints at, God’s grace which had disposed them, just as he says that “the Lord opened the heart of Lydia,” xvi. 14. There is, however, no reference whatever to an eternal decree.

Bengel puts the matter excellently well : “Man can only set himself in order—if indeed it is lawful so to speak—to eternal life, by believing. But here an ordering prior to faith is mentioned ; therefore an ordering which is divine, yet Luke does not intend an eternal predestination.” He is evidently speaking of a present operation of grace. *And as many as were made ready for eternal life believed.*

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## The Christian Year.

BY A CLERGYMAN.

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### *Circumcision and Epiphany.*

“For he is not a Jew, which is one outwardly ; neither is that circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.”—Rom. ii. 28, 29.

It is too little our habit to possess ourselves by meditation of the fulness of the truths which we profess to hold. Of these the most precious, the chief burthen of the Gospel, the basis of all the rest, has just been commemorated, and now again we are reminded of it by the feasts of Circumcision and Epiphany. Let us with the beginning of the year renew our vows, that we may appear before God as partakers of the true circumcision of the heart, and as living members of the mystic commonwealth of genuine Jews. Let us with the wise men from the East, the first converts from among us Gentiles, exult at the wonderful cradle whereby we “who once were afar off are now made nigh.”

To be a Jew in the proper sense was a high privilege indeed. It was to bear 'the highest style of man.' St. Paul could give no sadder description of the state of unevangelized Gentiles, than that they were "aliens from the commonwealth of Israel;" no brighter account of their evangelical condition than that they were now "fellow-citizens with the saints."

To belong to Israel had always appeared to St. Paul an inestimable advantage. It had been his pride that he was by birth "a Hebrew of the Hebrews," and it was the ambition of his life to carry fully out all that was involved in the character, to act in every respect with intense consistency with the nobility of Judaism, the sacredness of circumcision. So "according to the most straitest sect of the religion, he lived a Pharisee." So "he profited in the Jew's religion above many his equals in his own nation, being more exceedingly zealous of the traditions of the fathers." (Gal. i. 14.)

Saul of Tarsus was, however, destined to *an essential change in his conception of the nature of the Jew*. Before his memorable journey to Damascus, his thoughts were wholly taken up with the Jew's external circumstances and external righteousness—with his natural descent, his circumcision, and observance of the other legal, and of traditional, ceremonies. But that journey was made an era in his history, and though it did not diminish his zeal for Judaism, it brought about a thorough revolution in his conception of it. He saw now that the name properly belonged to the spiritual children of Abraham, who were faithful parties to the new, yet oldest, covenant.

On the road to Damascus he had beheld THE TRUE JEW, the King of the Jews, on the throne of Heaven. And who was this? One who had been born in obscurity, and had lived in meanness, who had been taken by his countrymen, and by Saul among the rest, as a malefactor, and had been crucified between thieves! One whose righteousness, without despising the letter of the law, had consummated and

abolished the letter by the spirit ! This was the Messiah Himself, the only type and model henceforth of a Jew. Saul's zeal for Judaism was not diminished, but rather increased by the heavenly vision. Yet it took a wholly new direction from the fundamental change in his conception of what Judaism was.

The [former Pharisee, now humbled to the dust, desires as his chief good the most intimate connexion possible with Him he once despised, desires righteousness from Him, to take Him as his model, and hopes to obtain eternal life only by clinging, as it were, to His skirts. Nay, eternal life itself is now seen to consist in eternal union with Him.

But in order to be made like Him in heavenly glory, he must first resemble Him in earthly meanness. Christ Himself went not up to joy at once, but first He suffered pain. And one, and that not the least significant, of the steps of His humiliation, had been submission to the rite of circumcision.

By submitting to circumcision, the Lord Jesus Christ *honoured the law*. He came not to destroy, but to fulfil it ; that, having answered its purpose, it might be reverently and honourably superseded. Circumcision was a sign of the covenant of Israel with their God. It was this which made the child an Israelite, and entitled him to the promises. But it also bound him to the law, which was holy and bore witness to sin ; which was a gift of mercy and witnessed the need of atonement and purification, and prescribed a bondage of chastisement to shew that the body was as yet unredeemed from the curse. Christ thus accepted His rank among His people, and though pure and uncorrupt Himself, thus began His representative and effectual endurance of suffering. For—

By submitting to circumcision, the Lord Jesus *received a foretaste of His death, and thus commenced the work of our redemption*. It was not enough that He had come with all the weaknesses and wants and natural distresses of a human infant. Even as an infant, He would shew that He was

not come to please Himself, that He was "ready to be offered," that He had the Great Sacrifice in view from the beginning. *By Thy holy Nativity and Circumcision, Good Lord, deliver us.*

By submitting to circumcision, the Lord Jesus Christ connected His Church with the saints of the Old Testament. This rite had sealed the faith of Abraham, and had been renewed by Moses. By observance of the old law, Christ joins the old Church and the new in one congregation, including David and the Prophets as well as modern Gentiles. Patriarchs, Kings, and Prophets, Apostles and new Confessors, children of both covenants, here, by this marvellous rite, endured by their common Saviour and Lord, recognise their mutual relationship, overleap in spirit the separating gulf of ages, and feel themselves to be brethren.

*To avoid unmeaning ceremony in religion*, is a legitimate lesson from Christ's circumcision. Before He came to endure it and the death which it foreshadowed, it had a deep significance. But by that very endurance, He virtually abrogated it. Before He came, its value was not in the rite itself, but in the meaning of it. To continue the practice after the meaning had departed, would have been worse than useless.

Closely connected with the former lesson is *the vanity and evil of self-inflicted austerities*. To circumcise after the Great Sacrifice had been offered, was not only a vain thing, but was resented as an insult to Christ, was logically punished by disunion with Him; "If ye be circumcised, Christ shall profit you nothing. . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. v. 2, 4.) Then it is no longer *circumcision*, but *concision*, not a sacrament, but a profane and barbarous outrage on humanity. By His one sacrifice, Christ has removed the curse from nature. He has redeemed for us the innocence of healthy enjoyment; has sanctified domestic life; has sanctified the earth, with all its foreseen and anticipated fitness to our nature. We must not ungratefully

disdain what His dying love has procured. We must not mistrust the skill of the Great Physician, nor our Father's love, by officiously choosing the medicine or applying the rod to ourselves.

Our text includes both these lessons. They would have been true of old, but they come with double force since the Great Sacrifice which was inaugurated by the Circumcision.

But, although unmeaning ceremonies are condemned, we may learn from the circumcision of Christ *to respect such ceremonies as are significant*. These we have, even under the Gospel. In Baptism, Christ receives us as infants, embraces us in His gracious arms, claims us for Himself, and makes us His own. In the Lord's Supper, we "shew forth his death until he come," spiritually partake of His body and blood, and are "assured that we are very members incorporate in his mystical body, which is the blessed company of all faithful people."

Yet, even here, *a caution* is necessary. Never let us forget that Baptism is efficacious, not as an outward rite, but only by the grace which it signifies, and the fulfilment of the vows with which it is connected; that the Lord's Supper is beneficial, not if we confine ourselves to the outward act of partaking, only when we are made ready by repentance and faith.

Again, as by Christ's circumcision, unmeaning ceremonies are condemned, yet we are taught respect for such as have significance; so, likewise, though self-inflicted austerities are condemned, yet *we learn patience under such afflictions as come from God*. Christ began to suffer for us very early. Not in matured manhood only did He suffer; He was not excused as a tender infant. If then our sins threw their saddening shadow on His very infancy, shall we murmur, if our Father thinks fit, now that we are redeemed, to chastise us in gentleness and mercy? Far be it! We will not merely submit, but will thankfully acquiesce in His wise and loving dealings.

*The new manhood in Christ is the true Judaism.* Our text mentions *three* characteristic qualities of it:—It is not



a thing of mere observances, but *a hidden life*, sanctification of the affections, right direction of the will, a regal power which holds all inferior faculties in subjection, which “mortifies all worldly and carnal lusts, and is in all things obedient to God’s blessed will:”—It is a *spiritual*, not a literal Judaism, not in bondage to statutes and rules, but taking the *principle* of the law, which being written on the heart, the Law-giver’s intention is carried out in life. It is an energy which goes beyond the rules of justice to the unconstrained works of reverence, love, and pity:—And then, just because it is thus hidden and spiritual, *the being and the beauty of it are manifest* to God rather than man. Let us come to our Great High Priest for this circumcision of the heart. Let us ask that by the omnipotent energy of the Spirit, the true, mystic, and spiritual Judaism may be daily renewed in us, that we may become more accordant with God’s perfect will, and attain that likeness to His Son which will call forth His approbation and “praise.”

Or, as the Circumcision is so closely followed by the Epiphany, and as Christ, though born among the Jews, was soon manifested to Gentiles, *we may speak without the figure*. He was the Desire of the nations. Philosophers had pushed their inquiries to the furthest limits of human knowledge, where nothing remained but to confess their inability and long for a Teacher from Heaven. The wise men of the East, familiar with the skies, amongst whom too, perhaps, there lingered traditions of Balaam’s Star, and who were probably acquainted with Daniel’s precise predictions, were guided by a new star to the birthplace of the King of the Jews, in whom, though Gentiles, they had an interest. He whom they sought, though He came to observe the law of Moses, came also as “a great light to the people which sat in darkness, and in the region and shadow of death;” came as Founder and Type of a new, redeemed, order of manhood, the same with the true Judaism of our text, yet in which, literally, “*there is neither Jew nor Greek, circumcision nor uncircumcision, . . . but CHRIST is all and in all,*”



*“ For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature—faith which worketh by love.”* Nation is no more to be separated from nation by mutual prejudices, and peculiar ritualisms, but men of all nations are to be gathered and formed into a holy universal community, before whose new grandeur the old sacred economy dwindles and dies. Here, the valued characteristic *is no longer natural descent from an ancient saint*, but *personal quality*, which is resemblance to Christ; resemblance in purity, obedience and universal charity; a resemblance produced and sustained by friendship and intercourse with the Lord Himself; a friendship where, on the one hand, all is compassion and grace, and on the other, all is dependence and trust, reverence, gratitude and imitation.

Do we, brethren, know what this friendship with Christ means? Are we in possession of it? A friendship which is more than orthodoxy of creed, more than outward union with the Church—though these are unquestionably important—a friendship which is better than sacraments, as it is their end and the end of all the other means of grace? Do we enjoy that intercourse with Him without which friendship inevitably decays? Do we regard as our chief blessedness the contemplation of His loveliness, as our chief duty the imitation of it, and do we cherish the hope of seeing Him as He is, when our likeness to Him is complete, as our only heaven? If we are animated, as we have a right and as we ought to be, by this hope, we shall remember and strive after the progress by which alone the fulfilment of it can be brought about.

With these aspirations and endeavors commencing the year, we shall not be filled with alarm nor taken by surprise if we do not live to finish it. Whenever we feel that our time is drawing towards an end, may God's grace enable us to lose the dread of death in the anticipation of exchanging faith for sight and the fulfilment of our best hopes!

# The Preacher's Finger-Post.

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## LIFE'S VICISSITUDES.

"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries."—1 Chron. xxix. 29, 30.

THE last Sabbath of the year naturally leads us to reflect upon the subject which these words suggest, namely, the "Vicissitudes of Life." The text gives us two thoughts concerning these vicissitudes.

I. THEY ARE NUMEROUS. The times or changes that passed over David are here represented as of various kinds. We may comprise all the vicissitudes of life, perhaps, in two general classes: Personal and Common. First: *Personal*. These include corporeal, intellectual, and moral changes. Changes are constantly passing over the body. Man's physical system is in incessant action. The wheels of life pause not a moment, and the body remains not a second the same; it is rapidly passing

towards dissolution. Changes are also going on in the intellect. Thought follows thought as wave follows wave, and each, as it breaks, makes an impression on the shores of the mind. Who can count the numbers of thoughts that have coursed through the mind during the past year, or decipher their characters. The intellect, like the body, is perpetually changing. These personal changes include also the moral part of our nature. The heart and conscience have been scenes of great vicissitudes. What hopes and fears, self-censures, and self-approvals, have passed through us during the year that has closed! Our moral character is not stereotyped; it is in perpetual change, either for the better or the worse. Secondly: *Common*. By these we mean those that are general in the world in which we live. The text speaks not only of the times that passed over David, but those that passed over "Israel, and over all the kingdoms of the countries." These changes include changes that pass over families, congrega-

tions, neighborhoods, nations, the world. The earth is a theatre of perpetual change. The scenes are shifting every moment. Old actors retire and new ones appear on the stage. The world is passing away, &c.

## II. THEY ARE MEMORABLE.

"The times that passed over David, and Israel, and the countries about, behold, they are written in the book of Samuel the seer," &c. The vicissitudes of life deserve a record; they are things to be remembered by man. Why? First: *Because they serve to unfold the preparatory character of our state.* All this endless mutation points to a future. These changes should be employed by us as the farmer employs the days of spring, or the mariner the propitious gales. The soul wants rest, but it is not here. Secondly: *Because they develop the agency of God.* The Eternal is in all these changes. They are but the revolutions of the wheels of that majestic chariot that bears Him on in the accomplishment of His grand purposes. Nay, He maketh these passing clouds His chariot and "rideth upon the wings of the wind." Thirdly: *Because they show the importance of confiding in the Immutable.*

Where amidst this perpetual change can the soul find a resting place? Nowhere but in God. Human systems are passing away but His Word abideth. Human kingdoms are passing away. His kingdom cannot be moved, &c. Human friendships are dissolving. His friendship is unchangeable. Fourthly: *Because they tend to direct us to the true scene of rest.* The memory of these changes stimulate us to seek a city "which hath a foundation whose builder and maker is God." There is rest in Heaven. The vicissitudes of our history are hands on the face of life's chronometer; they measure the hours in our short day that are gone, and intimate the few that may yet remain.

## THE LABOUR OF LIFE.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eecl. ix. 10.

WHATEVER Solomon meant by these words, we must guard against two errors they may be employed to support. First: We must not regard them as justifying us in throwing our whole being into any work we may take

in hand. There are actions, sensual, sinful, and devilish, which we should never permit our hands to find to do. The Epicurean, who denied another life, might consistently say, "Let us eat and drink, for to-morrow we die," &c. Secondly : We must not regard them as justifying the idea that the grave is the end of existence. It is perfectly true, literally, that in the grave there is no work, but the sepulchre does not contain the man.

I. LIFE IS FOR LABOR. There is something for the hand to "do." We are not here merely to theorize, sentimentalize, dream—but to work. There is a vast variety of legitimate work to be done here of a physical and intellectual, as well as of a moral, character. But the moral labor is the most momentous. What is the great moral labor we have to do here? It may be comprised in two things. First: *The training of our own spirits for heaven.* Two things here in our natural state unfit us for heaven: outward condemnation, and inward corruption. We require, therefore, pardon, and purifying; and these we have to work for by exercising "repentance towards God and faith in our Lord Jesus

Christ." Secondly : *The training of others for heaven.* Having been changed ourselves by God's Spirit, our great work is to effect reformation in others, in the family, the neighbourhood, the world.

II. LIFE IS FOR EARNEST LABOR. "With all thy might." There are three things implied which shew the demand for this earnestness in the labor. First: *This work of all works is the most momentous.* What interests are involved in it! The destiny of your own soul and the souls of others. Secondly: *This work cannot be performed in eternity.* Wonderful works will be done in eternity, but from them all two will be forever excluded, namely, the conversion of self and the conversion of others. "A great gulf fixed;"—ministers cannot come back to their congregations, parents to their children, brothers to their brethren. "As the tree falls," &c. Hence Paul said, "For me to remain in the flesh is expedient for you." I would wish to go, but once gone no more preaching to you, no more letters. Thirdly: *Man is on his journey to eternity.* "Whither thou goest." Thou art going to the grave; going

*constantly.* Asleep, awake, &c. Thou art going *swiftly*. We have nothing to which to compare to this swiftness. Thou art going *resistlessly*. We cannot pause an instant, impelled as by an invisible hand.

U. T.

Bristol.

#### A NEW YEAR'S RESOLVE.

"Thou shalt guide me with thy counsel, and afterwards receive me to glory."—Psa. lxxiii. 24.

I. THAT MAN REQUIRES A GUIDE IN THE PATH OF LIFE. We see this when remembering:—First: *Man's ignorance of the future.* We know not what a day may bring forth. Secondly: *Man's proneness to consult false guides.* Thirdly: *Man's frequent mistakes.* Fourthly: *The awful consequences of mistakes.*

II. THAT GOD IS THE ONLY TRUE GUIDE FOR MAN IN THE PATH OF LIFE. First: *He alone knows all the future.* Secondly: *He alone understands the full relation of the present to the future.* Thirdly: *He alone has capacity to provide for our future.* Fourthly: *He alone has manifested that interest that would warrant our perfect confidence for the future.*

III. THAT GOD HIMSELF WILL GUIDE MAN INDIVIDU-

ALLY IN THE PATH OF LIFE. "Thou shalt guide me," &c. The Psalmist did not believe in the Pantheist's god, he speaks of a person—"Thou." Nor in the Deist's god who cares only for the vast, it was for the individual "*Me*." Every man requires special guidance. Each man is a world in himself and has an orbit of his own. No two are alike.

IV. THAT UNDER THE GUIDANCE OF GOD THE PATH OF LIFE BECOMES GLORIOUS. What does the world call glory? Conquest? You have conquest over evil when guided by God. Exalted fellowship? The greatest spirits of all worlds and times are the society of those whom God guides. Dignified position? They are kings and priests. Vast possessions? "The Lord is my portion."

U. T.

Bristol.

#### REPENT.\*

"Repent ye."—Mark i. 15.

THREE things are implied in repentance. First: *The commission of moral wrong.* Holy beings cannot repent. Nor can irrational beings. The

\* For the solemn duty of repentance, see Matt. iv. 17; Luke v. 32; x. 13; xiii. 1—5; Acts iii. 19; xvii. 30.



work is for free intelligences, and that, not because they have committed prudential mistakes, but transgressed moral laws. Secondly: *A deep moral regret for this wrong.* By moral regret we mean remorse, compunction, &c. This always includes two things. (1) A consciousness of entire freedom in the act. The man who feels that he has committed an act either by the force of an inward *tendency*, or an external *circumstance* which he could not prevent, could never repent. Every tear and sigh of repentance are proofs of man's freedom in sin. (2) A consciousness of the intrinsic turpitude of the act. Conscience is concerned with the act *itself*, not with its consequences. It recoils with loathing horror and agony from the deed, *per se*. Thirdly: *A determined renunciation of that wrong.* This renunciation includes two things. (1) A recoil from the repetition of the act. (2) A restitution for the commission of the act.

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#### LIFE; A TALE.

"We spend our years as a tale that is told."—Psa. xc. 9.

ASSUMING this version to give the true idea of the author, we have here three thoughts:—First: *Significance.* A tale has some meaning; is intended to impart some idea to others. Life is big with meaning. Amongst the many things which the tale of life speaks out are two wonderful things. (1) Man's power of opposing himself, the arrangements of creation, and the will of God. (2) The amazing patience and condescending mercy of God. Secondly: *Observance.* A tale implies, if written, readers; if oral, listeners. It is intended for observers. What observers has the life of every man! Society, devils, angels, "clouds of witnesses," God, are all observing, all reading us. Every act tells out some portion of this tale, and falls upon unnumbered ears. Thirdly: *Transitoriness.* "A tale told." Not inscribed upon marble or brass, not even written in a book,—but just "told." The transitoriness of this tale, however, is not in its influence, that is everlasting, every idea will tell on the ages, but in *its earthly form of expression.* It is passing away from here like a flower, a vapor.



# The Pulpit and its Handmaids.

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## TIME.

"Thou canst not delay for a single moment the flight of Time, and thou complainest that Time is a continual over-dropping of moments, which fall down one upon the other, and evaporate. Above hangs, unchanged, the future, and underneath grows the past, and becomes always larger the farther it flies back. And thou askest, 'What remains with me?' 'The present,' I answer; however much time may fly away from you, the present is your eternity, and never abandons you. Time is the chrysalis of eternity."—RICHTER.

"Time is to us the impression left on the memory by a series of events, the existence of which we are sure are successive. Motion is suitable to serve as a measure for it; because a body not being capable of being in several places at once, incapable of ubiquity must, in passing from one place to another, occupy successively all the intermediate parts. If, at each point of time described, it is animated by the same force, its movement will be uniform, and the portions of that line may measure the time employed in traversing them. It is thus that by motion, in sun-dials, clepsydræ, and modern horology, time is measured."—LA PLACE.

"Beneath me flows the Rhine, and, like the stream of time, it flows amid the ruins of the past. I see myself therein, and know that I am old. Thou, too, shalt be old. Like the stream of thy life runs the stream beneath us. Down from the distant Alps,

out into the wide world, it bursts away, like the youth from the house of his fathers. Broad-breasted and strong, and with earnest endeavours, like manhood, it makes itself a way through these difficult mountain-passes. And at length, in old age, it falters, and its steps are weary and slow, and it sinks into the sand, through its grave passes into the great ocean, which is its eternity. Thus shall it be with thee."—LONGFELLOW.

"To show us the worth of time, God, most liberal of all other things, is exceedingly frugal in the dispensing of *that*; for He never gives us two moments together, nor grants us a second, till He has withdrawn the first, still keeping the third in His own hands, so that we are in a perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is, to spend all the others well, and ever to expect *that*. We dote upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning."—FENELON.

"That great mystery of *Time*, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which *are* and then *are not*. This is for ever very literally a miracle,—a thing to strike us dumb; for we have no word to speak about it."—CARLYLE.

# Literary Notices.

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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## THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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MODERN PANTHEISM; Essay on Religious Philosophy. By M. EMILE SAISSET. Translated. Vols. I. & II. Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co.

PANTHEISM has been well denominated the metaphysical heresy, and no minds but that of a metaphysical order, are able either to understand or accept its doctrines. None but those endowed with eagle-winged powers of thought, can penetrate the cloudy abstractions, and bound into this region of first principles. As generally the men who are not thus mentally endowed, are the most active, and fierce, in denouncing philosophic pantheism, their services do little else than disgust its intelligent disciples. The work of M. Emile Saisset before us, is for many reasons the best exposition, and most satisfactory refutation that we have seen. The author is an athletic, independent, and conscientious thinker, who has prosecuted his researches with great skill, fairness, and courage; he is a disciple of Plato, and earnestly endeavours to conciliate his great master and Augustine philosophy, and Christianity. The pantheistic idea as it appeared in Grecian philosophy in the mystics of the middle age, and in the more daring speculative systems of modern times, the author has traced through all its windings, and depicted it in its ever varying shades and shapes. Without endorsing, of course, all the ideas these volumes contain, we heartily commend them, especially to our young brethren, as decidedly the most clear, vigorous, faithful, and suggestive work on this subject that has ever come under our notice.

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HISTORY OF THE DEVELOPMENT OF THE DOCTRINE OF THE PERSON OF CHRIST. By Dr. S. A. DORNER, Professor of Theology in the University of Gottingen. Division first, Volumes I., II.; Division second, Volumes I., II. Translated by the Rev. D. W. SIMON. Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co.

THOUGH at different times important works have appeared on the great subject of these volumes, Dr. Dorner's work is no superfluity. He does more than his predecessors aimed at, and does what they

did in a far more scientific manner; he gives a comprehensive, impartial, and exhaustive survey of the whole subject; he preserves throughout the tone of a judge, calmly and perspicuously weighing all the evidence that can be brought to bear on the case, and pronouncing his decision without regard to polemical considerations, or the interests of parties. We understand that the appearance of this elaborate work made a great impression in Germany, it was felt not only to furnish a full and final annihilation of the old socinian pretension to trace the root of their system to primitive Christian antiquity and apostolic teaching, but also to subvert the basis of that more recent form of anti-christianism, which, presuming to call itself the higher construction of Christianity, renounces with disdain all attempts to prove itself in harmony with the teaching of Christ and His apostles, and remands all that men have been accustomed to take for history, both as respects the Founder of Christianity, and as respects the working of His apostles and their immediate followers, to the cloud-land of myth and fable. Without this work the library of a minister, who desires to be thoroughly up in all the more vital questions connected with his holy mission, will scarcely be considered complete.

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THE FATHERHOOD OF GOD. By THOMAS GRIFFITH, A.M., Prebendary of St. Paul's. London: Hatchard and Co. Hamilton, Adams, and Co.

THIS work is divided into three parts. In the first, the Fatherhood, of God is asserted; in the second vindicated; in the third established. The Divine Fatherhood is the most soul-invigorating and soul-raising of all truths; whilst practically disregarded by the world, it is often concealed from congregations by the cloudy dogmas of the pulpit. We gratefully hail, therefore, every attempt of the pulpit to bring out this grand truth in bold relief before the consciences of men. This is no common-place production. Many of the thoughts are strikingly original; the reasoning is everywhere clear and cogent, the illustrations are telling; the style is pithy and pungent, and the spirit that of a manly and catholic evangelism.

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THE WORKS OF THOMAS GOODWIN, D.D., with General Preface by JOHN MILLER, D.D.; Memoir by ROBERT HALLEY, D.D. Vol. IV. Edinburgh: James Nicol. London: James Nisbet and Co.

WE have frequently called the attention of our readers to Mr. Nicol's standard divines. Our judgment upon the enterprise of their republication has already been pronounced, and our preferences for certain of these divines have been indicated. We cannot say that Dr. GOODWIN stands very high in our estimation. His thoughts are

often common-place and stiffly technical, his arrangement is not always according to good logic, and his style is dull and verbose. Still, as there are men who profess to see wonderful things in his writings and find in them almost the highest food for their natures, their republication is, perhaps, desirable. Anyhow, the spirited publisher deserves the gratitude of all for presenting this magnificent edition of what are called "Standard Divines."

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ANNALS OF THE ANCIENT BRITISH CHURCH. By REV. T. WATSON.  
Second Edition. London: Wertheim, Macintosh, and Hunt.

THE author of this volume holds that the ancient British Church had an existence prior to the mission of Augustine. It was, therefore, established not only long before the Reformation, but also long before the Romish Apostasy. He has confined himself to the evidences of its existence and progress during the first six centuries. The little book is crowded with valuable information, and might be read with interest and profit even by those who may not be able to concur with the author's conclusions.

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PARISH PAPERS. By NORMAN MACLEOD, D.D. London: Alexander Strahan and Co.

THIS work contains dissertations on Christianity, the final judgment, the future life, and a variety of other subjects of a religious character. There is nothing narrow in sentiment, tame in thought or prosy in style in these papers. Each paper is small in compass, but big with noble thoughts. It is just such a book as we should expect from an author whose Christianity is that of the Gospels rather than creeds, whose teaching is that of a Christ-loving man rather than that of a professional preacher, and whose nature is royal and not menial in its faculties and instincts.

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PRAYING AND WORKING. By the REV. W. F. STEVENSON, Dublin.  
London: Alexander Strahan and Co.

THE design of this book is to shew what men can do for truth and God when they are in earnest. The author selects several godly philanthropists as examples, such as John Falk, Immanuel Wichen, Theodore Fliedner, John Evangelist Gossner, Louis Harms. The author's sketch of these men is truthful and deeply interesting. The author makes it evident that these men, though they occupy different departments of labor and were disciples of different creeds, were animated by the self-same spirit of godly devotion. They were men of prayer, but their prayer instead of superseding, intensified their activities. The work is instructive in material, discriminating in judgment, healthy in spirit, and thoroughly useful in its tendency.



# A HOMILY

ON

## The Sins of Youth in the Groans of Age.

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"For thou writest bitter things against me, and makest me to possess the iniquities of my youth."—Job. xiii. 26.



IF all the periods of life that of youth is the most solemn. This utterance, I know, clashes with the general sentiment of mankind. Let age be grave, but let youth be gay; let the old wrap their spirits in serious thoughtfulness, but let the young sport in the buoyancy of their natures. This is the popular thought, but I venture to question its rightness for two reasons. First : *Because where there is not godliness there is the strongest reason for the greatest gravity and gloom of spirit.* The human being, whether young or old, if destitute of love to God, and ruled by the principles of depravity, has every reason to put on "sackcloth and ashes"; he is under the frown of Heaven; he stands on the verge of a terrible retribution. Secondly : *Where this godliness is, there is even stronger reason for joy in age than in youth.* In both there should be joy. Where there is godliness in youth, there might be, there ought to be, high enjoyment. The soul, gliding on the warm and glowing tide of young life and passion, may rejoice with "joy unspeakable and full of glory." But has not the godly man, in advanced years, even stronger reasons for joy? Though age cools the ardor of animal



feeling, and brushes away the bloom from all the objects of sensuous enjoyment, it conducts the man farther from the perilous temptations of life, and nearer to the scenes of eternal perfection and bliss, and therefore the aged Christian should be even more cheerful than the young one. Has not the soldier who is about striking the last blow, and achieving that victory over his enemies that shall ensure him the reward of future dignity and peace, much more reason to rejoice than he who is just putting on the armour and entering on the tremendous struggle? Has not the mariner who has well-nigh weathered the last storm, and mounted the last billow which is to bear him to the haven, more reason to rejoice than he who has just embarked on the treacherous ocean, with many a furious storm, mountain wave, and starless night before him! In truth the godly man should get happier every day of his existence; in every ascending step on the hill of life his horizon should widen with new scenes of beauty, and brighten with new splendors to charm his heart; "The path of the just is as the shining light," &c. Let me then call your attention to the solemnity of youthful life. There are four things suggested in the text which will illustrate this sentiment:—

I. YOUTH HAS ITS SINS. Job speaks of the sins of his youth. In all periods of life men are liable to sin; there are principles within and influences without which combine their force to prompt persons of all ages to that which is wrong. But there are circumstances connected with young life which make them specially liable to sin.

First: *Want of knowledge*. Youth is a period of ignorance and inexperience. In young life how ignorant we are of the treachery of our hearts, the deceitfulness of our imaginations, our inward antipathies to holiness and strong propensities to vice! How ignorant, too, of the outward world! It appears in a false light to us. We look at it through the glasses stained with the warm wishes and wild poetry of our hearts. The world of youth is a fairy-land; it has



no vexations or disappointments, no death ; its vast domain is filled with beauties, harmonies, raptures, and loves. All this is fiction. The paradise is as shadowy as a midnight dream. The world has often been compared to a sea ; its voyagers are exposed to many perils ; dangerous rocks and quicksands thickly lie hidden in all directions ; pirates lurk on its sleepless waves, to plunder the mariner of his rights, and many a hostile wind sweeps over those waves, lashing them into fury. Youth is a vessel just launched on this ocean ; it never ploughed its billows before, sounded its depths, or calmly studied its laws ; it has neither the chart of knowledge nor the compass of experience to direct it. It is almost entirely at the mercy of circumstances.

Secondly : *The force of passions.* This is another circumstance in the history of youth which especially exposes it to sin. In the first stages of life we are almost entirely the creatures of sense ; physical appetite, not moral ideas, rule us ; we are influenced by feeling, not faith ; the mind is the vassal of matter. This state of things continues until educational discipline has schooled the intellect into a sovereign. Hence youth is generally prompted more by emotional impulse than rational thought ; the heart dances to notes of pleasure ; the vital stream flows warmly through the veins, the passions are ardent, plead strongly for indulgence, and struggle hard against restraint. All this renders youth fearfully liable to sin. Who has not seen many a noble youth, lovely in form, sprightly in soul, borne away by the strong and fiery tide of feeling, from virtue and from God, and lost to friends, to society, to self-respect, to all, but sin, degradation, and woe ?

Thirdly : *Susceptibility to influence.* The susceptibility of receiving influence from others is a characteristic of youth ; the sentiments, language, conduct, of others, are powerful influences in the formation of its own. Character is formed in fact on the principle of imitation. The child, generally, has not the physical likeness of his parents merely, but the moral also. The moral character of the present age is

chiefly made by that of the former, and the present is now making that which is to be. This susceptibility in itself is a great blessing, and would be an immense good were the moral circumstances of our world different from what they are. If youth, with this susceptible nature, grew up in the society of beings as holy as those who live in heaven, that society would tend to mould it in the moral character of its pure associates ; but as the case is different, that susceptibility is the occasion of immense evil ; it exposes youth to all the corruption of its age. Evil communications corrupt good manners. These circumstances then show the fearful liability of youth to sin, and serve to impress us with the solemnity of youth.

II. THE SINS OF YOUTH DESCEND TO AGE. "Thou makest me possess," or as some render it, "thou causest me to inherit." Job regarded himself as heir to them ; they were his heritage, he could not shake them off. Youthful sins and indulgences are not isolated things, things that are confined to the scene and time of their performance. They are bound by the indissoluble chain of causation to the man's futurity. Human experience is not like an isolated raindrop that falls from the clouds alone and is soon exhaled by the sun, but it is like a river whose present character has been entirely formed by its past history ; the soil through which it has flowed, the streams that have rolled into its bosom, have given to it its present hue, form, and volume. Man's actions to-day are the result of those yesterday, and the cause of those of to-morrow. There are three principles that secure this connection.

First: *The law of retribution.* There is a principle in all God's operations which connects actions with consequences. The farmer who neglects the cultivation of his land in spring, will feel the result of his negligence amidst the frosts and snows of winter. The merchant who neglects the conditions of commercial success, will inevitably feel the result sooner or later ; the youth who has yielded his body

to intemperance and sensuality, will feel the effects of it in after days. The same principle of retribution is seen in the spiritual department; he who will neglect the culture of his intellect in youth, will feel the effects of it in after life. God connects sin with suffering. The sin must find the sinner out. "We must all appear before the judgment seat of Christ, &c.

Secondly: *The law of habit.* We all know what is meant by habit. It is that power by which the repetition of the action increases the tendency to repeat it. It has been said that habit is second nature. It certainly makes men often delight in things that are contrary to their nature. Habit makes the drunkard. Alcoholic drinks are repugnant to our natural appetites and tastes, yet by habit they get a sovereignty over man. Habit makes the smoker. Nature sickens at the attempt at first; its practice is persisted in until the narcotic herb rules the soul. Habit makes the swearer. At first man dreads the idea of using profane language, his moral nature vibrates with terror at the pronounciation of the first profane word. There is something terribly accumulating in this force of habit; the first sin disposes man to the second, the second urges him to the third, and so the momentum increases as sin proceeds. The first undulation caused by the pebble thrown into the lake is a small circle which your hand may cover, but it will give rise to a series of circles each wider than its predecessor, until at length they skirt the whole sheet of water. Man's field of sin at first is small; it may be but a wrong word, but it widens gradually until the whole sphere of iniquity is encompassed. The lower a man sinks from holiness the swifter is his descent; like a stone falling from the mountain's brow he gathers momentum and velocity as he descends.

Thirdly: *The law of memory.* Memory is a faculty of mind which connects man with the past. It registers everything that occurs in our conscious life. Memory has been called the cabinet of imagination, the treasury of reason, the registry of conscience, and the council-chamber of thought.

It holds every item of our conscious life. Though items multiply every day, and their name is legion, not one escapes its capacious chambers. Sleep they may, sleep they do, but none ever die. The oldest of them, those which came in youngest childhood, often wake up as fresh as ever by the breath of a passing thought. In truth, the older the impressions, the more frequently they start to action in the memory. Hence the old are ever more active with the reminiscences of young life, than with those of any of the later stages. Thus, by memory we must re-live our lives.

“Lull’d in the countless chambers of the brain,  
Our thoughts are linked by many a hidden chain;  
Awake but one, and lo, what myriads rise!  
Each stamps its image as the other flies.”—POPE.

III. THEIR EXISTENCE IN AGE IS A BITTER THING. “Thou writest bitter things against me.” First: *They are “bitter things” to the body in old age.* So intimately connected are body and soul, that every sin has an evil effect upon the physical health. Every unholy passion that is allowed to burn, every ungodly thought that is permitted a lodgment, like the breath of a noxious atmosphere, tells injuriously on the bodily frame. Sinful states of mind plant the germs of physical disease and death. Whilst “a sound heart is the life of the flesh,” an unsound heart is its death. But when these sinful thoughts and passions become the masters of the flesh, and use the various organs and members of the body as instruments to their gratification, their influence upon the bodily health is far more disastrous. Hence, through youthful indulgences, it is no uncommon thing to see a body diseased, worn out, and decrepit, ere half man’s allotted term of life is gone. The sun goes down while yet it is day, and the dark, chilly shades of evening gather around that frame which might have bounded in the prime of manhood and the noontide of life. Many an aged sufferer, writhing on his couch, traces his pangs to the extravagant follies and immoralities of young life; the meaning of his groans is this,

"Thou writest bitter things against me, and makest me to possess the iniquities of my youth."

Secondly: *They are "bitter things" to the soul in old age.* They are "bitter" to the *intellect*. Untrained to useful thinking, unstored with true information, unenlightened by the right idea of things, it is as a mere cripple in a dungeon; its limbs are paralysed, and if they could move, there is no light to guide them. They are "bitter" to the *heart*. Instead of holy loves, generous sympathies, and ever brightening hopes, streaming like genial sunbeams through the spirit, emotions come and go like black gusts of noxious air, each leaving some gnawing worm behind. They are "bitter" to the *conscience*. Conscience, "God's vicegerent in the soul," whose smile is heaven, and whose frown is hell, instead of beaming its approbation upon the past life, spreads over it a thunder cloud most terrible in its threatening form. Whilst an approving conscience suns all the ever-succeeding states of the soul with the blissful rays of paradise, a condemning one blackens all with the horrors of perdition. "Its accusation, like the moaning wind of wintry midnight, moves the startled mind."

Terribly "bitter things" truly are the sins of youth in old age: mark me, ye "fast youths" in this age of frivolity, luxuriousness, and empty seeming, that that which is now to you elysian sweetness, will, should you reach old age, become wormwood and gall!

IV. THEY ARE A "BITTER THING" IN AGE, EVEN WHERE THE SUFFERER IS A GODLY MAN. This is suggested by the condition of Job. The patriarch was a godly man: he was far advanced in life, and perhaps he had been a religious man for many years, but now he seems to groan under the load of those youthful sins which he had committed many long years before; he felt their influence upon him, fettering him perhaps in all his strivings after usefulness, haunting him with the memory of old crimes, torturing his body with the fruits of youthful indulgence. There are many



things that will make the sins of youth painful to the mind of even a *godly* old man. The thought of their influence upon his own spiritual experience will do it. What a difference there must be between the spiritual experience of that old saint who commenced a religious life in youth, and that aged man who spent the former and best part of his life in folly and crime. The former is untrammelled by the past ; all his habits are in favour of a godly life ; the latter has still to grapple with old habits, and in every effort feels their fettering influence. Old errors cannot be corrected, old principles cannot be uprooted, old habits cannot be broken in a day. Years of devout toil and determined battle are often engaged in obtaining deliverance from the enslaving influences of the past. The former has finished his work and is about to depart. Heaven beams on his intellect ; his eye is on the clear sky, and the pinions of his spirit expand, awaiting the call of his Master. The other is filled with doubts and harassed with fears ; from the neglect of youthful training, and the influence of youthful habits, he is incapable of taking bold and lofty views. All he can do is with a trembling heart to hope for the best. The thought also of the bearing of his past life upon society will do it. It would, we think, be impossible for a converted old man who had spent his early life in wickedness, to review his history without experiencing bitter pangs, as he thought upon the influence he had exerted. The memory of numbers who had passed away, dear to his own heart, whom he might not only have benefited, but whom he spiritually injured by his corrupt example, the peradventure that he breathed poison into the heart of some of his young companions, and accelerated their ruin, would be a "bitter" thing to his heart. Thus, even should you be converted in old age, the sins you commit in youth will prove "bitter" things.

The conclusion of the whole is this, *the importance of beginning religion in youth*. The chances are that unless it is commenced in youth, it will never be commenced at all. There are but few conversions in middle life ; fewer still in



old age. As we begin we are likely to end. The direction with which the arrow starts from the bow it will pursue, till the force it received is exhausted ; if at first it point to the right, farther and farther towards the right every moment will be its movement. The crooked sapling grows into the crooked tree. In Roman history it is recorded of a young Emperor, that when a boy, he took delight in tormenting flies ; the habit grew, and nursed in him a spirit of cruelty, that wrought atrocities amongst the darkest that darken the blackest page of history ; he gave commission to transfix the heart of his own mother, and expressed a wish that all the inhabitants of Rome had but one neck, that with one blow he might strike it off.

“All habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas.”

DRYDEN.

But even should you, after spending the first portion of your life, be converted, youthful sins will ever place you in a sad disadvantage ; even when pardoned, their influence will follow you, and run on, it may be, through all time. Because we wish you to enjoy life through *all* its stages, we wish you to start with godly impulses and aims. Do this, and you will in the highest sense enjoy life ; you will drink of all the streams of pleasure that kind heaven has provided for your nature, and thoroughly enjoy the draught. You will revel in all the beauties of this grand universe. Be godly and “Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth.”

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# The Genius of the Gospel.

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ABLE expositions of the Gospel, describing the manners, customs, and localities alluded to by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of scriptural study, but to reveal its spiritual results.

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## SECTION NINETIETH.—Matt. xxvi. 69—75.

“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

SUBJECT:—*The Fall and Rise of Peter.*

THIS incident, big with thrilling sentiment, has a connection with ver. 58, in which we are informed that Peter “followed Him (Christ) afar off unto the High Priest’s palace, and went in, and sat with the servants, to see the end.” In his appearance there, there was almost as great a contrast between the “seeming and the real,”\* as there was between the judges on the bench and the prisoner at the bar. Peter sitting down with the servants, disguised his real character; his inner nature pulsed with warmest sympathy for Christ, yet he would have all around to believe that he was either an indifferent spectator, or perhaps one of His avowed ene-

\* See “Homilist,” p. 12, Third Series.

mies. It is said that he sat without in the palace on this occasion. By the palace or hall is meant the opening square of the dwelling, the court which eastern houses had in the centre. An oriental house is usually built around a quadrangular interior court, into which there is a passage sometimes arched through the front part of the house, closed next to the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter, usually male, sometimes female. In this court Peter was now in company with those of Christ's enemies who were the miserable hirelings of the Jewish council. It was perhaps a cold, damp night, and a fire was kindled for their comfort. The room in which Christ and His judges were assembled, and in which the mock proceedings of justice were going on, must have been close to the court, for Jesus seems to have heard all that was going on around the fire. (Luke xxii. 61.) Peter's first denial seems have taken place in the middle of the court, on his being questioned by the female porter. After that he makes his way into the passage leading into the street, which is called "the porch," where he is again questioned by "another maid." Luke writes "another," whom Peter addresses as a man. John, in relating the event speaks of several who questioned, and charged him on this occasion. (John xviii. 17. 25, 26.) So that both a certain maid and a certain man might have engaged in the allegation, and there is therefore no contradiction between Matthew and Luke. The third denial which took place an hour afterwards found Peter within the court, within the reach of Christ's eye. So much for the *scene* in which Peter's fall and rise took place.

Let us notice :—

I. PETER'S FALL. In illustrating this sad event in the history of this distinguished apostle, we may offer three remarks :—

First : *It is very intelligible.* The change in the man's history is no miracle. He was not hurled down from the

pinnacle of faithful discipleship by forces over which he had no control, or by a shock which would outrage the laws of his nature. We can trace the process and mark every step he took in the downward course. There are at least four steps clearly observable, and these steps stride the whole distance of the fall. (1.) *Self-sufficiency*. His confidence in his own power to do the true thing was amazing; he felt that he could follow Christ anywhere, he avowed himself ready to lay down his life for his sake. (John xiii. 37.) When warned of this very sin, he declared that though all men denied Christ he would not; he seemed to have been so confident of his own power, that he attempted single-handedly to crush the enemies of Christ in the garden; self-confidence had almost grown into a passion in him; he felt that he was a great man and could do almost anything. This state of mind is always the first step downwards. Presumption often ends in ruin. "Pride goeth before destruction, and a haughty spirit before a fall." A humble practical dependence upon God is the great upholding power of the soul. Another step we discover, is:—(2) *Partial knowledge*. He had not duly considered the sacrificial work of Christ. Frequently had his Master told him that He was going to lay down His life for the sheep, that His mission was a mission of mediatorial suffering. Peter seemed to have ignored all this aspect of His teaching; his mind seemed to have been taken up more with His character, as one who was to effect a temporal deliverance of his country, and establish a material empire in the world. Hence, when the sufferings of Christ began to accumulate, and the approach of a terrible death became more obvious, instead of calmly meeting the whole as a realization of his faith, he became agitated with surprise, and fear, and awful solicitude. Partial knowledge is always dangerous; one-sided views of truth are often perilous in their character. Men often fall into the dark hell of the Pharisee, the bigot, and the persecutor, through this. Another step we discover is:—(3) *Spiritual negligence*. He had been guilty of a sad neglect of duty in Gethsemane: his Master

asked him to watch with Him, but he fell asleep. Had he kept watch, had his eyes marked the writhings of the agonized frame, and the ears caught the mysterious groans of his Master, he might have got such an inspiration as to the divinity of the tragedy as would have held him in faithful loyalty to the closing scene; but he lost the advantage of that wonderful power by his negligence. The same neglect he also displayed from the garden up to the palace of Caiaphas. Had he walked step by step with Jesus, close by His side, interchanged looks and words with Him, he might have had an infusion of moral power that would have kept him true and made him a hero in the strife. But he followed "afar off"; he was away from the Divine air that encircled Christ, and he breathed the atmosphere of men inspired with the very spirit of hell. Spiritual negligence is a downward step. Once omit a duty, and you receive a downward impulse. Moral remissness makes for ruin. Another step we discover is:—(4) *Fear of man*. Peter had no dislike to Christ, no desire to injure him, but the contrary. Perhaps had he believed that his avowal would have rescued Him from His enemies, that avowal he would have made; he felt that all was over with Christ now, that His death was inevitable, and that if he acknowledged his connection with Him, his doom also would be sealed; and hence, to save himself from the danger, he commits the sin of denial.

Secondly: *It is very heinous*. (1) *The denial succeeded great advantages*. What privileges Peter had enjoyed! What signal favors Christ had bestowed upon him! He had lifted him to the ecstasies of the transfiguration. He had forewarned him, too, of the very crime which he here commits. (2) *His denial occurred after his deprecation of the possibility of it*. "Though I should die with thee, yet will I not deny thee." (3) *His denial was thrice repeated*. The first denial was made to a damsel who came unto him. This damsel was probably the portress who kept the door; she observed Peter there in the centre of the court-yard, in company with the ruffians who crowded round the fire on that cold raw morning; she

walked up to him, holding perhaps a lantern in his face, and said, "Thou also wast with Jesus of Nazareth." But he denied before them all, saying, "I know not what thou sayest," as if he had said, "I do not understand thy meaning." After this he seems to have left his place, and wended his step towards the gate, struck with alarm, and hoping, it may be, to pass the porch and leave the scene unobserved. But there at the porch he met another maid, who said unto them that were there, "This fellow was also with Jesus of Nazareth." This charge seems to have been repeated by others; several, it would seem, gathered around him at this point, and charged him with having been with Jesus. But he not only persists in the denial, but repeats it with greater emphasis, adding profanity to the utterance. Finding that he could not escape, he went back to the fire, and after a while (Luke says, "about the space of an hour"), there came unto him others who said, "Surely thou also art one of them; for thy speech bewrayeth thee." "The pronunciation of the people of Galilee was uncouth and indistinct, hence they were not allowed to read aloud in the Jewish synagogue."—(Lange.) Notwithstanding the number and the positiveness of those who now charged him to his face with having been with Christ, he persists in the denial. He began to curse and to swear, saying, "I know not the man." (4) *His denial was thrice repeated, each time with an increase of wickedness.* The first denial was a kind of ambiguous evasion. "I know not what thou sayest"—a pretended ignorance of the whole matter. The next is a distinct denial, breathing the rising spirit of profanity and contempt. He denied it with an oath, "I know not the man." "The *man*"—there is a sneer of contempt in this utterance. In the next his temper is gone, passion is rampant, reason and conscience are lost amidst the raging of excitement, and he begins to curse and to swear. Peter was an old sailor, and perhaps, like most mariners in early life, had been in the habit of using profane language, and now the spirit of goodness having left him for an hour as it were, the old sailor, with all his boisterous



roughness, and wild dashing profanity, comes up, and there is nothing but swagger and swearing.

Such is Peter's fall; and it was indeed a fall. He had reached a lofty altitude in spiritual experience; he received the very keys of the kingdom to unlock the treasures of heavenly mercy, and here we find him in the hell of falsehood and profanity. Some men who concern themselves a great deal about falling from grace, need have no personal anxiety on the question. They have never been raised; they cannot fall, for they are low enough already.

II. PETER'S RISE. There is no more miracle in his rise than in his fall. He is not lifted back to his old state in a moment, irrespectively of all means. We think we can trace the pathway. We mark four stages.

First: *Here is an incidental occurrence.* "Immediately the cock crew"—crew while he was in the height of his impious rage. It would seem from Mark that the cock had crowed once before this. This was the second time. It was three o'clock in the morning, and the notes of the bird fell like a thunder clap on the conscience of Peter. This incident arrested his downward course, struck conviction into his nature, and brought reason again into action. Incidents the most simple are the ministers of God, ministers which often arrest the careless, guide the perplexed, soothe the sorrowing, and bless the true. God can give the most microscopic object in nature an arrow to pierce the soul, the weakest sound a thunder that shall rouse the conscience into fury.

Secondly: *Here is an action of memory.* "And Peter remembered the words of Jesus." The echo of this bird of the morning brought, as with a flash, the words of Christ to his memory, and on these words he dwelt in his mind. Mark says, "when he thought thereon he wept."\* A providential incident is powerful to a man only as it awakens thought, and powerful to him for good only as the thought is engaged on

\* "Homilist," Second Series, vol. ii. p. 109.

the right subject. Thought is the rudder by which man turns the vessel of his being towards the haven of purity and peace.

Thirdly : *Here is a divine manifestation.* Luke tells us, "the Lord turned and looked upon Peter." What a look was that!\*

Fourthly : *Here is a repentant effort.* "He went out and wept bitterly." He went out from the companionship of ruffians and the scene of bigotry and injustice—he went out from the circle where he had been tempted to a course of wickedness whose memory now struck him with horror and alarm—he went out into the solitudes of nature, under the quiet vault of night, to weep his tears at the foot of justice, and to breathe his sighs into the ear of mercy—he went out to unburden himself of that load of guilt which he had contracted, and to consecrate his being once more to the will of his Master. He wept bitterly, and his tears were—

"Like blessed showers,  
Which leave the skies they come from  
Bright and holy."

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\* See "Homilist," Second Series, vol. ii. p. 109.

# Germs of Thought.

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SUBJECT :—*The Opening Year; or, the Power of the Future upon the Present.*

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.”—*Heb. xi. 13, 14.*

Analysis of Homily the Five Hundred and Eighty-ninth.

TWO questions must be settled before we shall reach the true meaning of this passage. First: *Who are the “all?”*—The all “who died in faith?” The “all” cannot include all those whom Paul mentions in the preceding verses; it cannot, of course, comprise Enoch, for he never “died.” He was translated that he should not see death. Nor do we think it includes either Abel or Noah, for though both these died, and “died in faith,” yet they did not die in the faith of the promises spoken of in the passage. It is plain from the context that the “all” embraced only those persons whom Paul mentions in the preceding verses as sojourning in the land of Canaan. These were Abraham and Sarah, Isaac and Jacob. The second question is :—*What are the “promises?”*—the promises which these persons “saw afar off,” embraced, and yet died without their fulfilment? The promises referred to the possession of Canaan, as the inheritance of their posterity (*Gen. xii. 1—3 ; xv. 5, 13—21*), the establishment of the Theocracy in Canaan, and the advent of the Messiah, in whom “all the nations of the earth shall be blessed.” Christ Himself said of Abraham, “he rejoiced to see My day, and he saw it and was glad.” (*John viii. 56.*) These promises had been made to them, but they lived not to see them fulfilled, they died long ages before the realization

of them. We may use the words to illustrate the *power of the future upon the present*, and we have three remarks suggested :—

I. THAT GOD'S REVELATION TO MAN UNFOLDS A FUTURE. Paul tells us here that these patriarchs were influenced by a future that had been revealed to them—Canaan, as an inheritance for their posterity ; a progeny as numerous as “ the stars of heaven ;” and the advent of the Messiah looming on their vision from “ afar off.” Now, though what was in the “ far off ” future to the patriarchs, has long since taken place, and is in the distant past to us, God's revelation brightens our future as it did theirs, and holds out promises to us, stretching on for ages as it did to them. We have the promise that the dominion of Christ here shall be from “ sea even to sea, and from the river even to the ends of the earth.” Zech. ix. 10. We have the promise “ that all kings shall fall down before him, and all nations call him blessed.” We have the promise that instead of ignorance and error, knowledge, like the light of heaven, shall flood every soul, and brother need not say to brother, “ Know the Lord, for they shall all know Me, from the least of them unto the greatest.” We have the promise that instead of injustice, war, and bloodshed, “ the righteous shall flourish, and abundance of peace so long as the moon endureth.” Very bright is the future of the world which God's revelation gives to us,—the reign of truth and right, holiness and love, in every soul, family, neighbourhood, tribe, and nation, on the face of the earth. The Bible, in unfolding such a future, meets at once a *tendency* and a *necessity* of our nature.

First : *It meets a tendency.* The human soul instinctively looks into the future—its face is ever turned from what is left behind, and pays a passing attention to the present, but onward towards the advancing billows and distant shores it keeps its eye. The promises of the Bible meet and gladden this instinct by throwing a blessed light upon the future of our world.

Secondly : *It meets a necessity of our nature.* I know not how we could endure with anything like fortitude the trials of life, continue with anything like steadfastness in the path of duty, and hold on our faith in the wisdom and in the love of God, had we no such a future of this world as the Bible reveals. The saddening recollections of the past, and the engrossing concerns of the present, would be as incompatible with our happiness, as they would be unworthy of our nature, and affronting to Heaven. Blessed be God for a revelation that draws us away from the present and the past, bids us climb the mountains of prophecy, look down upon "the gloomy hills of darkness," and survey a series of ever-brightening ages, running into an unclouded eternity. The great, though somewhat erratic sage of Chelsea, has given us a vision of the future, glowing and graphic as that of the old Hebrew prophet. He says :—The future—the last Evangel which has included all others. *Its* cathedral, the dome of immensity, hast thou seen it? Coped with the star-galaxies ; paved with the green mosaic of land and ocean ; and for ever, Altar, verily, the star-throne of the Eternal ! Its litany and psalmody : the noble arts, the heroic worth and suffering, and true-heart utterance of all the valiant of the sons of men. Its choir-music : the ancient winds and oceans, and deep-toned, inarticulate, but most speaking voices of destiny and history, supernal ever as of old, between two great silences :

"Stars silent rest o'er us,  
Graves under us silent."

Another remark suggested by the passage is :—

II. THAT SOME OF THE EVENTS OF THE FUTURE WHICH GOD'S REVELATION DISCLOSES, MAY NOT COME TO PASS UNTIL WE HAVE SLEPT FOR AGES IN OUR GRAVES. Many score years after this would transpire before the descendants of Abraham would go into Egypt, and there they would continue slaves for four hundred years. And forty years after that would expire before they reached the land of Canaan, and thus

received the fulfilment of the promise of the inheritance ; and nearly two thousand years would expire before the Messiah who was promised to Abraham would make His appearance upon the earth. Age after age rolled over their graves before the blessed events promised to them were fulfilled ; they died, “not having received the promises.” Yet fulfilment of them came at last. So with us. Many ages will pass, we presume, before the millennial era shall dawn, before “the right with the might” shall everywhere prevail, and all the wonderful promises touching the future blessedness of this world shall be fulfilled. We shall not only be in our graves and reduced to dust, but every footprint we have made on the shores of time will be utterly effaced, and our names engulfed in oblivion, before the wonderful promises made in this book shall be realized.

The fact that these promises will be fulfilled though men die, teaches us :—

First : *That God's plans are independent of our efforts.* Abraham, Isaac, and Jacob, and their posterity, down through many ages, die, yet God's plans move on, and their descendants at last reach the promised land. It is true that God condescends to employ the agency of men in the working out of His plans ; but let us not attach too much importance to the agency of any number of men, however distinguished their characters or useful their efforts. Apostles die, missionaries die, philanthropists die, ministers die. We miss them, and fear at times that through their death, the cause of God will be arrested in its march. But we mistake. As the best agents fall, He raises others to take their place, and thus His plans move on to their consummation.

Again the fact that these promises will be fulfilled though men die, teaches us :—

Secondly : *That success is not the rule of duty.* How little did the patriarchs do towards the establishment of their posterity. In Canaan they did something, it is true, towards that object, but their work was scarcely appreciable. And how little can we do towards the conversion of the world.



If each of us were to convert a hundred souls; what is a hundred to eight hundred millions? We must not be governed by results, we must do the true thing, live the true life in our short hour, drop a grain or two of truth in the soil which may scarcely begin to germinate before we are gone. Others, however, will enter into our labors, and thus the work will go on. Whatever we do, if done in the true spirit, will not be in vain. Therefore, "Be ye stedfast, unmoveable, always abounding," &c.

Another remark suggested by the passage is:—

III. THAT HOWEVER DISTANT IN THE FUTURE THOSE EVENTS MAY BE, FAITH IN THEM WILL HAVE A PRACTICAL POWER OVER OUR PRESENT LIVES. Observe:—

First: *The description of their faith in these promises.* They saw them; "having seen them afar off" with the eye of faith; they saw the establishment of their posterity in Canaan; they saw the Theocratic nation; they saw the advent of Christ; the things promised stood out before them as great realities. Again it is said they "were persuaded of them." As these words add nothing to the sense, we may treat them as modern interpolations, as some Biblical scholars would have us do, and pass on to the other expression, "they embraced them." They not only saw the events promised, but they cordially hailed them—welcomed them to their bosom as friends, took hold upon them and held them with all the tenacity of their being. Observe:—

Secondly: *The influence of this faith.* How did faith in those distant things affect them? "They confessed that they were strangers and pilgrims on the earth." Abraham did so when he sought a burying-place for his dead. "I am a stranger and sojourner with you." (Gen. xxiii. 4.) Jacob did so when he appeared before Pharaoh. He said, "The days of the years of my pilgrimage," &c. (Gen. xlvii. 9.) Though Canaan was promised to their posterity, they regarded themselves as only strangers and pilgrims in it; it was not their home.

As the faith of the patriarchs in the "far off" blessings that were promised to them exerted a practical influence on their daily lives, as by faith they brought the events of future ages to bear upon their present experience, so should we. We too should live under "the powers of the world to come." Let the promises of the blessed changes that are to be effected in this world, and the bright ages that are to dawn on it in the distant future, cheer our spirits, stimulate our zeal, and give us heart to persevere in sowing the seed beside all waters, not knowing which shall prosper, this or that.

What a view of God does this subject present to us. He knows all future times; "Eternity with all its years stands open to His view." His plan runs through all future times, embraces all events, and all ages. He has ample time for the working out of all His purposes, and there is none of the hastiness therefore in His movements which marks the conduct of short-lived man. One day is with Him as a thousand years, and a "thousand years as one day."

What a view also does it give us of man? What a view of his grandeur, his wonderful power of looking on through future times, and being influenced by such remote events! Surely he who can now feel the influences of future ages upon him, is to live through those ages, is born for eternity.

What a view on the other hand it gives us of the brevity of his life as compared with the eternity of that future with which his life is connected. We are only a day here, yet the passing events of our being have a relation to the boundless future. How clearly does it appear from this subject that our duty is to do the work allotted to us, exercising unshaken trust in God. This trust Coleridge represents somewhere as the *moon* to the soul. With all its spots and changes and temporary eclipses, with all its vain haloes and bedimning vapors, it yet reflects the light that is to rise upon us, which even now is rising, though intercepted from our immediate view by the mountains that enclose and frown over the whole of our mortal life.

SUBJECT: *Soul Resurrection.*

“And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live.”—Ezekiel xxxvii. 13, 14.

Analysis of *Homily the Fifth Hundred and Ninetieth.*

**I**N concluding our rapid survey of these Resurrections of the Bible, we should be guilty of a sad oversight were we to close without directing attention to the *moral resurrection of the human spirit*. Soul resurrection, is for many reasons, a far more vital question to man than the resurrection of his body. That great moral change, which reasons shows, and the Bible demonstrates, to be the indispensable condition of man's well-being, the Scriptures not unfrequently refer to as a resurrection from the dead.\* And the resemblance between it and the bodily resurrection is confessedly sufficient to justify such a representation. For example, in both cases there is a *preceding death*. The moral life of the soul, which is supreme love to God, is as truly extinct, in unregenerate humanity, as is animal life in the corporeal relics of the buried. It is true that there is often great activity of mind where this moral death reigns. The passions, the imaginations, the intellect, the will, are often intensely active, where this life, this supreme affection, has no place. All this activity, however, is to the soul what the activity of a galvanized corpse is to the springs of animal life;—the lungs breathe not, the heart beats not, nor does the vital current flow. In both cases there is a *divine exertion*. Who, but God, can raise the dead bodies of men? Unless He exert His power not one solitary grave would ever open. The reign of physical death would remain unbroken through eternal ages. It is so with the resurrection of the soul; the God who “quickeneth all things” must quicken it, if it is ever to be quickened. He does this,

\* Psal. xvii. 15; Rom. vi. 4, 5, 11; Eph. ii. 4—6; v. 14; Col. iii. 1—4.

however, not by mere fiat, but by moral influence ; not irrespectively of the soul's own choice and powers, but in connexion with them. In both cases *existence assumes a new mode*. How different will be the man's mode of life in his raised and spiritual body to that which he lives in his present and material one ! In that new mode of being he will be fitted for spheres of existence more ethereal, enjoyments more refined, and services more majestic and divine. It is even so with the raised soul. From the sphere of gross sensualism, mercenary influence, and selfish domination, it is raised into the sunny domain of spirituality and benevolence. It sits together with all holy souls in "heavenly places in Christ Jesus." "It has its citizenship in heaven." "It sets its affections upon things above ;"—above—upon, truth, rectitude, benevolence, and God.

The importance of Soul over Body resurrection will, it is conceived, be too readily accepted to require any elaborate proof or illustration. It will be sufficient to suggest in the briefest manner the following considerations.

I. SOUL RESURRECTION IS A MATTER OF INDIVIDUAL RESPONSIBILITY. Man has no choice in the question of his bodily resurrection. He can do nothing towards hastening or delaying it, preventing or effecting it. It is as much outside the sphere of any voluntary effort of his, as the fact of his birth, or the configuration of his frame. Not so with the soul. Its moral condition is dependent upon itself. Heaven holds it responsible for all its varying states. Its state of moral death is a state of guilt, and from that guilty state it is commanded to arise. "Arise from the dead," is the voice of eternal justice as well as of redemptive mercy.

II. SOUL RESURRECTION IS A GOOD IN ITSELF. The body resurrection may be an intolerable curse to a man ; to all the wicked it will undoubtedly be so. We read of the resurrection of "damnation," as well as the resurrection of life. Better a million times for the unconverted to remain for ever in their

graves, than rise and thereby have their anguish intensified. But soul resurrection is a good in itself—an unmixed eternal good. It is the prisoner leaving the dungeon and his chains, and going forth a pardoned and reformed man, in the full play of his freedom, to enjoy with a grateful heart the blessings of life, and to discharge with a right spirit the duties of his sphere. It is the diseased man, leaving the dark chamber of suffering, and going forth, with renovated health and with an invigorated frame, into the fields of nature, in the opening spring, to breathe that new breath from God that is quickening all nature into life. It is more than all this. It is the embryo leaving the narrow and loathsome shell, to bask its pinions in mid-heaven, and hold fellowship with the buoyant choristers of the skies. But all figures fail faithfully to depict the sublime good reached by that soul that rises from the grave of sin to realize a “joy unspeakable and full of glory.”

III. SOUL RESURRECTION IS THE GRAND END OF ALL GOD'S DEALINGS WITH MEN. What is God's voice to man in all the history of the awful past? “Arise from the dead.” What is the voice of God to man in all the dispensations under which, from the beginning, He has privileged him to live? “Arise from the dead.” What is His voice to man through all the priesthoods and prophethoods of the Old Testament, and through Christ and His Apostles in the New? “Arise from the dead.” In every event of Providence, in every page of history, in every verse of the Bible, in every dictate of reason, in every throb of conscience, in every sorrow, and in every joy, His voice to the soul is this, “Arise from the dead :”—Break through thy grave of carnalities, prejudices, corrupt habits, into the life of truth and love.

IV. SOUL RESURRECTION INVOLVES THE HIGHEST AGENCY OF GOD. The divine power, which will be employed to call up at last the teeming myriads of the buried dead, is nothing in grandeur, compared with that divine energy which will be put forth to wake

the dead soul to life. In the former case, the mere fiat or volition will do it. God has only to will it and it is done. But far more than this is employed on His part to raise the soul. For this purpose He has to "bow the heavens and come down," assume our nature, and in that nature reason out to us the arguments of His almighty love. In the former case, the work is done at once. He has only to speak, and simultaneously, without the exception of one, all will start to life ;—"In a moment, in the twinkling of an eye, the trumpet shall sound, and the dead shall be raised." But in soul resurrection how different! From age to age the Almighty has been employed at the work, and only one by one, here and there, human souls are seen to leave their grave. In His power to raise the soul, what justice, what faithfulness, what tenderness, what mercy, what patience, what forbearance, what infinite love and condescension does He display !

V. SOUL RESURRECTION IS THE ONLY PLEDGE OF A GLORIOUS BODILY RESURRECTION. The future glorious resurrection of the body is entirely contingent upon the present *spiritual* resurrection of the soul. The body that is to be fashioned like unto the glorious body of the Son of God is only for that spirit that has "risen with Christ" here, sets its "affections on things that are above," "walks in newness of life," and is "delivered from the bondage of corruption" into the "glorious liberty of the sons of God."

Friend and reader—*Soul resurrection*, then, is the subject about which chiefly to concern thyself. Art thou risen? Has the warm breath of God's love through Christ touched thy spirit into a new life, a life of supreme sympathy with the supremely good, and hast thou broken forth from the grave of thy corrupt nature into a new world ;—a world whose heavens thou feelest to be radiant with the orbs of truth, and whose every spot of earth to thee is "holy ground?" For if in truth thou art "a new creature," thy outward world will be new, there will be a "new heaven and a new earth." If thou art thus risen, exult in thy privilege ;



adore redeeming goodness and rapturously hail the future. It is a sad thing to see men burying their souls in materialism. Occasionally we read of living creatures being discovered in the heart of stones and in the centre of old trees. Those living creatures were organized for the open air, some were made to bound freely over the earth, and others to sport on the wing over mountain and mead; but there they have been shut up for many a year; in some cases, it would seem, for many a long age. When the labourer with his hammer smote the rock, and the woodman with his axe cut down the tree, and thus opened their graves, they leaped with renewed life into their native spheres, there to enjoy the little heaven of their being. Those creatures allowed themselves to be thus entombed. Very slowly and very gradually did the particles in the case both of the stone and the wood build up their graves. At first, it would have been easy for them to have broken through; but as particle after particle gathered and consolidated, the difficulty increased, until at last their sepulchres became so firm that all effort on their part to liberate themselves was utterly abortive. These creatures typify to me the condition of souls in this world. Fresh from the Almighty they come hither, organized for the atmosphere of universal benevolence, to explore the spiritual regions of truth, to serve the interest of the creation, and to hold unbroken fellowship with the Infinite. But like these creatures they allow themselves to be buried by those elements of the world that gather around them. The force of carnality, self-seeking, and worldliness, begin at once silently, but unremittingly, to build up the grave of a new-born soul. At first it would be easy for the young immortal to break through; but the forces go on until the grave is sealed and the soul is buried. The world is filled with human bodies, but where are the morally living souls—souls whose every action is inspired with heavenly love, directed to the good of the universe and the glory of God? When, oh, when, shall the gospel “hammer” break these rocky graves, and its mighty “axe” cleave these trees

asunder, to disimprison these spirits, and give them the liberty with which Christ makes His people free ?

“O tower, my Soul, and soar above the skies,  
Where thy true treasure lies!  
Though with corruption and mortality  
Thou clogg'd and pinion'd be;  
Yet thy fleet thoughts and sprightly wishes may  
Speedily glide away:  
To what thou canst not reach, at least aspire;  
Ascend, if not in deed, yet in desire.”

GEO. HERBERT.

SUBJECT: *The Spies Dispatched to Canaan.*

“And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho.”—Joshua ii. 1.

Analysis of Homily the Five Hundred and Ninety-First.

IT is as true in the perusal of Scripture as in the examination of nature, that men find just what they have the power of finding. One man will live in the neighbourhood of the purest streams and the most verdant mead—there may be at his feet removed only by a slight covering of earth the richest vein of ore,—and year after year he remains ignorant of all—whilst another, coming into the neighbourhood with the spirit of exploration and determined search upon him, soon discovers all these treasures, to the wonderment of none more than the former inhabitant. Think not that the meaning of all this book has been laid bare, that no more stores are yet to be found, that it is a book of the past whose histories are not suited to the present. Nay, it is as much of the present as the past—there remains still “very much land to be possessed,”—ripe clusters of luscious fruit which you have but to stretch out the hand to gather—and he that stretches most will surely gain the first and heaviest bunches. To some the old book

is as young as ever ; its pastures as fresh and green as when first cropped by the followers of God ; its histories are being reproduced ; its biographies are counterparts of the men of the present, and its miracles and tales are being repeated in that inner world of man's life, where the spirit has been unsealed ; to open which spirit's sight, these things were once done in the outer world and seen by human eyes. Humanity is constantly repeating the ancient wonders. This surely is one of the main beauties of this record of facts—they are of to-day—its pages are filled with life ; its directions as unfailing, when fully and promptly obeyed, as when first given by the mind of God. This is the book for our guidance and for our children's children to the last generation. We shall see this by God's help in the little act of Joshua we have selected for our text. That act was as much done for us as for the Israelites encamped on the eastern side of Jordan ; there will never be a time in the history of the Church on earth, when there will not be a power and a depth of meaning in the precaution of Israel's leader. It is equally instructive for individuals, for individual experience is only collective on a smaller scale. Let us consider :—

I. THE POSITION IN WHICH JOSHUA AND THE ISRAELITES WERE PLACED. They had recently been brought through a fiery ordeal. Moses their former leader had been taken from them. Forty years of faithful service had secured their confidence ; now, just when in sight of the promised land, he is removed according to the word of God. Joshua, who had been trained at the side of Moses, and who had many a time proved his fitness, is called to be his successor. The last, the dying charge, had been given him by his master, and the appointment, besides being accepted by the people, was publicly ratified by God. We may imagine the excitement prevailing in the camp, when God through Joshua tells them that they are to go over Jordan. It was surely a difficult task that had been performed by Moses ; did not a harder remain ?

It was something to lead such a host through the Wilderness. Surely more is required now the armour is to be put on, active service entered, and they brought face to face with their foes. But was not Joshua specially called to the onerous duty? Certainly he was! Had it not been so, he would have fallen in the first encounter, and have been a warning to all in after time not to commence a warfare without authority. If specially called, surely he was specially fitted. Would God call to a work without qualifying? We do not believe that He would or that He does! But we do a wrong to Joshua, to the Israelites, and to God, if we believe that any miraculous action was accorded to Joshua; any material proof given on the part of God of His intention or of the power Joshua should have. God had spoken to him. We are not permitted to know how; whether by a special messenger appearing visibly or only by a spiritual communication. Somehow God communicated His mind, and encouraged him by the word of promise. The work was before him; the present inhabitants were to be driven out. Joshua was to do it. God would be with him in his work, and crown his efforts with success—"only he must be strong and of a good courage." These words at once reveal the call to Joshua, the spirit he must manifest, and show that on himself, his qualifications as a man strengthened by God, he would have to rest. We cannot have gone so far without seeing the correspondence between his case and ours. We have been called to a work individually, collectively. God has promised success in it; the work is that of dispossessing before possessing. We are to enjoy the companionship of God in it. Still, like Joshua, we have to depend on that word of promise. If there were a written compact, or anything in the case of Joshua that we are without, the comparison would not hold good. The comparison is in our favor. We have the example of all the generations from Joshua till the present. These have been strengthened by the life of Christ. In Him we have a volume of testimony confirmatory of our highest hopes; yet some of us

faint, beginning to think we shall never cross the Jordan, never dispossess the foe. Why all this, are you going at your own charge? Examine the matter. What says that feeling in your heart which tells you that in spite of all that you do, you love God, that you have been called into His service. What are those feelings of horror that arise when you sometimes think of the possibility of your being overcome, and having to serve your former master? Whence spring those feelings? Foul water proves the foulness of the fountain. "Out of the heart proceed evil thoughts, &c." Can you bring a clean from an unclean? Nay, those thoughts of God, feelings of love, reverence for Him, His house, word, service, are not natural to man; they prove that the corrupt spring has been superseded, that God has put His spirit in thee and said, "Be strong and of a good courage, observe to do according to all the law, turn not to the right hand nor to the left, I will prosper thee wherever thou goest, and thou shall possess the gates of thine enemies."

II. THAT ALL THESE PROMISES DO NOT PRECLUDE THE USE OF PROPER MEANS. We have heard of persons professing themselves to be believers in God, children of the covenant, who propound a doctrine which we believe repellant to every child of God. Say they—if God has called us, changed us, made us His, all the promises are for us, all the strength of God is on our side, and by every attribute He is bound to bring us into the promised possession. Further than this, they state, that it cannot matter what they may be, or do, the ultimate purpose will not in any way be affected thereby. We hold that such doctrines find no sympathy in the heart of any real child of God. What are the feelings of a child when receiving a promise from an earthly parent? Does not the promise heighten affection, induce carefulness, and prompt to obedience? Whoever knew a child made neglectful by a well-timed promise? Is not man the same in all his relations—is he not still a man, though dealing with God? What are the effects of His

promises—do they not in every way stimulate to increased affection and zeal? We have the promises, the certainty of success, but in no way do these things shut off from us, or shut us off from, a due exercise of caution, a deliberate and careful planning, and a prayerful, steady, and diligent execution. To expect without working is to tempt God—to work without expecting is to dishonor Him. In all that has been and is now doing in the world for God, we find the principle of co-operation prevailing. God works out His purposes by human instrumentalities—men, organized into churches, in their collective or individual capacity, work, and God crowns with success. Man without God can do nothing. God without man does nothing, and although we have the assurance that through our instrumentality the fortresses of sin shall be vanquished, and the flag of our Master float upon the ramparts, we are bound carefully to consider our steps, and to use all our God-given powers to accomplish the object. As a careful, prudent man, Joshua sent spies; why not have gone up at once? God had said it should fall. But had not God given the promise, knowing the power of the persons to whom He had given it? To Joshua, as a steady, prudent general and to the army as a valiant one. The promise strictly implied that on such obedience and the exercises of the powers communicated, the city should be overthrown. We see the same at Ai, with this addition, that God, by directing Joshua to set an ambush, seems to have insisted on the exercise of energy, caution, and strategy. This lesson, so forcibly and constantly taught, will be regarded by us; everything is in our favour; we have entered on a warfare with the confidence of victory; we must buckle on the armour, must not tempt the foe by appearing without our weapons. Having commenced the race, let us so run “that we may obtain.” A glowing picture of the future inheritance is given. And we are told that it “remaineth for the people of God.” We are also told to “fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it.” No promise God



has made can excuse us from the right use of means ; indeed, failure in means will surely end in a failure in enjoyment. Take this, my brethren. In God is a mine of riches you will not have without seeking ; you may become giants, princes in Israel, but strength does not come of its own accord. True of individual, this is equally true of collective advance. We have our Jericho in the world. Adult world—juvenile world—spy the land, call into action all your powers ; God will surely give you the land to possess.

III. THE WILLINGNESS ON THE PART OF THE MEN TO UNDERTAKE THE DIFFICULT WORK. Few persons are less thought of, or more cruelly treated than spies. It is a work requiring much caution. The honor is generally proportioned to the risk. We point to these men for their complete abnegation of self for the general weal. They respond at once to the call of their leader, and trusting in God, are honored with success.

With this spirit thoroughly in our churches, what a large amount of work we should do. We seem to think the time for special workings and special deliverances has past. Nay, this is the time : that army on the east of Jordan is but a picture of ourselves. The work is before us. There runs a river between us and our work ; yes, and we thank God for it. If we could, we would not on any account remove it. It is the right order of things. He that would do any work must cross it, and we may take it for granted, the width, depth, and swiftness of the stream, will be proportioned to the value of the work. Earnest workers will cross it, manfully trusting in God, and these are the only successful workers. There is nothing more than this in the plan of gospel salvation. That you may be saved, you must believe faith is the gift of God, and God gives to all that ask Him. Listen to the promptings of the Spirit, be guarded by His influences, and you will storm the citadel of your affections. Dethrone the present possessor, and be one of the saved of the Lord.

J. H. SNELL.

SUBJECT :—*The glorious Contest.*

“The good fight.”—1 Tim. vi. 12.

Analysis of Family the Five Hundred and Ninety-Second.

**T**HE Christian life is set forth to us in Scripture under the figure of a race. The Christian resembles a silver rill, singing along its dark bed and leaving the darkness ever behind it. He resembles the morning star, moving through the darkness of night, till overtaken and swallowed up in the splendors of day. The Christian life moreover is more sublimely exhibited to us under the figure of a battle. And here in our text it is designated “the good fight.” Why? Because

I. THE COMMANDER IS GOOD. This will appear if we consider His person, His power, His wisdom, and His love. Were the general of an army to stand first in the forlorn hope, and receive the fiercest of the enemy’s fire, would he not ever afterwards be designated the good general? Assuredly he would. This then is what our Lord Christ did. He stood in the deadly breach. With an infinite cordiality, He received all the lances of our enemies into His own bosom. He died for us. Who would not follow such a leader?

II. THE ARMOUR IS GOOD. It is “the whole armour of God.” Let us behold the Christian soldier in full uniform. He is clothed with the white robe of his Redeemer’s righteousness. On his head is the helmet of salvation. In his right hand is the sword of the Spirit, bright as a stream of light. In his left hand is the shield of faith, beautiful as the rising moon. On his breast is the breastplate of righteousness, like the starry breastplate, the “Urim and Thummim” of night. Round his loins is the girdle of truth. On his feet are the shoes of the preparation of the gospel of peace. In his mouth is prayer. His sword has no scabbard, his back has no armour, for it needs none, and his Captain is ever by his side. Surely the armour is good.

III. THE OBJECT IS GOOD. The object of the contest is to destroy the works of the devil, the world, the flesh, and the heart. It is to undermine the kingdom of darkness ; that kingdom which is founded on temptation, built up in delusion, and finished in murder. It is to establish the kingdom of light ; that kingdom which is founded in faith, built up in hope, and finished in love. This world of ours is covered with the darkness of ignorance, the darkness of guilt, the darkness of pollution, and the darkness of misery. The object of this contest therefore is to dispel the darkness, and fill the world with the light of knowledge, the light of pardon, the light of purity, and the light of joy. It is to change the lazarus-house of earth into a paradise, "the synagogue of Satan" into a temple of God. Surely the object is good.

IV. THE ISSUE IS GOOD. The issue is victory. "To him that overcometh," says Christ, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Behold the Christian soldier, then, after the battle is over. His enemies are all vanquished and his wounds are all healed. He is no longer a soldier, he is a king. He is no longer in the field of conflict, he is now seated upon a throne. He no longer holds in his right hand a sword, he grasps a palm glittering with the dews of immortality. He has no longer in his left hand a shield, he has now a golden key that will open the treasures of wisdom and knowledge in the everlasting kingdoms of joy. He has no longer upon his head the helmet of salvation, he has now a crown, the express image of that crown which encircles the brow of Christ. Surely the issue is good.

My immortal brother, have you enlisted? Have you become a soldier of Jesus Christ? If you have not, O do so now. "Fight the good fight of faith, lay hold on eternal life." Surely good must that warfare be that lands the soul in everlasting glory.

J. DUNLOP.

# Biblical Exegesis.

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Ἐρευνᾶτε τὰς γραφάς ὅτι ὑμεῖς δοκέετε ἐν αὐταῖς ζῶν αἰώνιον εἶναι· καὶ ἐκεῖνά ἐστὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ.—  
John v. 39.

English Authorized Version : *Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.*

It is not very important to decide the vexed question whether ἔρευνᾶτε is imperative, as it is taken by most of the Greek Fathers, or indicative, as by several of the moderns. The general sense remains nearly the same, as may be seen by Calmet's twofold paraphrase. Thus, taking the verb as imperative, he says:—

“Doubt not that the sacred books which you possess, contain that which you ought to believe, and that which you ought to do, and that in following them, you will have eternal life. I am not so rash as to wish to diminish in any measure their authority. Read them attentively, and you will find that God in them bears witness to me. He predicts me, describes me, He announces me. But it is not enough to read the Scriptures superficially; it is necessary to examine them thoroughly.” Then, taking it as indicative:

“Some read the text with the indicative: *Ye search the Scriptures, because ye believe that ye find in them eternal life.* But you do not penetrate them. They are to you a sealed book; you have not the key of them. If you had it, you would recognize me there, for every page bears witness to me.”

The point which we are desirous of illustrating in connection with this and similar other passages, and in view of certain recent attempts to disparage the Old Testament, is

THAT THE OLD TESTAMENT IS ENDORSED BY JESUS CHRIST.

This will, or ought to be, final to the Christian, who is supposed to confide absolutely in his Lord's knowledge and truthfulness.

First: *Jesus, in the above passage, asserts Himself to be the great subject of the Old Testament Scriptures* The following considerations will help to verify the assertion.

I. The *character and personal qualities of Jesus*, as developed in the gospel narrative, are foreshadowed in the Old Testament. We can only give the outlines.

His *unexampled energy as a worker*. Psal. xlv. 3; lxxxix. 21; Isa. ix. 6; xl. 10; xlii. 4.

His *practical king's wisdom*. Isa. xi. 2—4; lii. 13.

His *singular eloquence*. Deut. xviii. 18; Psal. xlv. 2! Isa. xi. 4; xxxii. 3; xlix. 2; l. 4.

His *calmness as a sufferer*. Isa. xxv. 8; l. 6, 7; liii. 7.

His *high moral purpose*. Psal. xl. 9, 10; xlv. 4; Prov. viii. 33; Isa. xi. 5; Jer. xxiii. 6; xxxiii. 15; Mal. iii. 2, 3; iv. 2.

His *humanity and tenderness, especially for the weak the poor, and the despised*. 2 Sam. xxiii. 4; Psal. xxii. 26; lxix. 32, 33; lxxii. 2, 4, 6, 13, 14; Prov. viii. 31; Isa. xxxii. 2; xl. 11; xlii. 2, 3; l. 4; liii. 4; lxi. 1—3; Hosea vi. 3.

His *harmony with God*. Deut. xviii. 19; 1 Chron. xvii. 13; Psal. xvi. 8; xxii. 7—10, 22; xl. 8—10; xlv. 7; lxix. 7, 9; lxxxix. 19, 20, 24, 26; cix. 28, 31; Prov. viii. 30; Isa. xi. 2; xlii. 1; xlix. 1—5; l. 5, 9; lv. 4; lxi. 1; Micah v. 4.

Now the character of Jesus, as it appears in the gospel narrative, stands alone as the great miracle of time. Next to this is the foreshadowing of it in the Old Testament, which was made many centuries before His birth, and which corresponds to no other individual. Whence did the prophets obtain their original, one which as much transcends the noblest idea of the Greek or any other moralists, as that idea transcends reality? There can be but one satisfactory answer. The prophet either described a miraculous vision, or, as Philo says, "echoed from within the things spoken by God."

II. The Old Testament prophets *describe some of the most remarkable circumstances in the history of Jesus*.

*The time of His appearance and of His death*. Daniel ix. 24—26; Hag. ii. 6—9.

*The miraculous mode of the conception.* Isa. vii. 14 ;

*His descent from the family of David.* 2 Sam. vii. 16—29 ;

1 Chron. xvii. 11—27 ; Isa. ix. 6, 7 ; Jer. xxxiii. 14—22.

*His birth-place.* Micah v. 2.

*The ministry of John the Baptist.* Isa. xl. 3 ; Mal. iii. 1 ;  
iv. 5, 6.

*Christ's common-place and uninteresting condition.* Isa. xlix.  
7 ; liii. 2, 3.

*The scenes of His ministry.* Isa. ix. 1, 2 ; Hag. ii. 7—9 ;  
Mal. iii. 1.

*His beneficent miracles.* Isa. xxxii. 4 ; xxxv. 5, 6 ; xlii. 7.

*Riding on an ass into Jerusalem.* Zech. ix. 9.

*The betrayal of Him by a treacherous friend.* Psal. xli. 9 ;  
Zech. xi. 12, 13 ; xiii. 6.

*The treatment of Him by the Roman soldiers.* Psal. xxii.  
18 ; lxix. 21 ; Isa. l. 6.

*His vicarious death.* Psal. lix. 3, 4 ; Isa. xxv. 8 ; liii.  
4, 7, 9, 10, 12 ; Dan. ix. 26 ; Zech. xii. 10 ; xiii. 1, 7.

*Resurrection.* Psal. xvi. 9—11 ; Isa. xxv. 8 ; liii. 10 ;  
Hosea vi. 1, 2 ; Mal. iv. 2.

*Ascension.* Psal. xvi. 11 ; lxxviii. 18 ; cxviii. 22, 23 ; Isa. lii.  
13 ; liii. 12 ; Dan. vii. 13.

III. The Old Testament prophets *identify Him with God, both directly, and by implication.*

*Direct identification.* Psal. ii. 7, 12 ; xlv. 6, 7 ; lxxviii. 17 ;  
Isa. ix. 6 ; Jer. xxiii. 6 ; Zech. xiii. 7.

*Implication.* Psal. cx. 1 ; Prov. viii. 22—30 ; Isa. vi. 1—  
10 ; compare John xii. 39—41. Isa. xl. 3 ; compare Mark i.  
3 ; Luke iii. 4, 5 ; Daniel vii. 13. The most striking and  
conclusive kind of implication is when God's intervention on  
behalf of His people is intermingled in the context with the  
coming of the Messiah. For instance, Isa. xl. 10. This kind  
of implication is very frequent in Isaiah, and is most valuable  
as a testimony to the Deity of Christ.

IV. *The early difficulties and the final triumph of His cause, especially among the Gentiles, are clearly foretold in the Old Testament.*

*Early difficulties.* Isa. xlix. 4, 5 ; lii. 14 ; liii. 1—3 ; Zep. iii. 1, 2.

*Final triumph.* Genesis xii. 3 ; xxii. 18 ; xxvi. 4 ; xlix. 10 ;  
Psal. ii. 8 ; lxxii. 8—11, 15 ; cx. ; Isa. ii. 2, 3 ; ix. 1, 2 ; xi.  
10 ; xxv. 7 ; xli. 1—5 ; xlii. 4, 6 ; xlv. 23 ; xlix. 6, 7 ; lii.



15; liii. 11; lv. 5; lxxv. 1; Jer. xxiii. 3, 4; Dan. ii. 44; vii. 14, 27; Micah iv. 1, 2; Hag. ii. 7; Zech. xii. 10; xiv. 8; Mal. iii. 12.

Secondly: *His very laying claim to the character of Messiah implies that His Mission is the aim and organic outgrowth of the Old Testament economy.*

Matt. v. 17, 18; viii. 31; Luke xxiv. 25—27, 44; John v. 46, 47; Thus, also, the disciples speak: John i. 17; Acts vii.; xxiv. 14.

Thirdly: *Jesus uses the Old Testament as a manual of spiritual experience.* In the most important moments of His history, He serves Himself of its language. Thus He combats temptation: Matt. iv. 4, 7, 10. In the bitter suffering of the cross, He uses a prayer from one of the Psalms, and He expires with the words of another on His lips: Matt. xxvii. 46. Luke xxiii. 46.

Fourthly: *Jesus appeals to the Old Testament as an authoritative manual of doctrine.* Matt. xxii. 31, 32, 37, 43, 44; xxi. 13, 16, 42; John vi. 45; vii. 38.

Fifthly: *He appeals to various documents of the Old Testament as having historical authority, and especially to the Pentateuch, which He regards as written by Moses.* Matt. xii. 3, 39—42; xix. 4; xxii. 31, 32; Luke xvi. 29—31; xvii. 26—29; John v. 45—47; vi. 31, 32, 49, 58; vii. 19, 22, 23.

Thus, then, Christ endorses the Old Testament, imparting to it the full weight of His own authority.

Dr. Colenso, however, the Bishop of Natal, in his recent work, "The Pentateuch and Book of Joshua critically examined," endeavours to prove the unhistorical character of these Books, and that the Pentateuch was not written by Moses. He hints at an origination of the Pentateuch by some benevolent deceiver, and alludes to Numa and the nymph Egeria, to the story of Lycurgus and the Delphic oracle, and the like.

If the Mosaic authorship and historical character of the Pentateuch were a benevolent fiction, wholesome for the Jews to believe, why should it be necessary for us to be undeceived? If the deceiver was a benefactor, in what light are we to regard the Bishop of Natal? And why should he make solemn protestations of obedience to duty and appeals to the God of truth, when undoing the work which he acknowledges (Preface p. xviii.) to have been beneficial to mankind?

The body of Dr. Colenso's work is occupied with the setting forth of objections in detail to the authority of the Pentateuch and the Book of Joshua, many of which are old, and some new and extraordinary. These objections space forbids us even to recapitulate. Our decided conviction is, that they signally fail to establish the conclusion. The witness of Josephus is summarily put out of court. But how does this Christian bishop deal with Another and a Greater? With grief and shame we answer, that he attempts to set it aside by the theory of accommodation on the one hand, and by depreciating Christ's knowledge on the other. Preface p. xxxi. That is, if Christ knew as much as Colenso about the Pentateuch, He "did but accommodate His words to the current popular language of the day"; and if He did not thus accommodate His words, but spoke sincerely, it was because He knew no better! We reply that this representation of the One Perfect Oracle is exceedingly offensive. If on the one hand, we suppose that Christ countenanced the benevolent deception concerning the Pentateuch, where can we draw the line? How many other benevolent deceptions did He countenance, or originate? Then with regard to his knowledge of the subject. We need not the information that His knowledge was progressive, and even when nature, still, in regard to some things, limited. Luke ii. 52. Mark xiii. 32. Nor are we inclined to anatomize His nature and His intellect. But, if in such discourses as those above referred to, in Matthew, Luke and John, and in respect to such a matter as the authority of the Law, he is not to be regarded as speaking from the fulness of the Godhead, what parts of His teaching will it please the bishop to warrant as infallible? Truly we live in a marvellous time! A modern critic, by a few months' study, becomes easily competent to set aside the testimony of Josephus, an ancient Jew whose life was spent amid the learning of his nation; and His testimony also, whose understanding, even at twelve years old, astonished the doctors of the Temple, and who has hitherto been regarded, at least by Christian bishops, as the Wisdom and the Truth of God!

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# The Christian Year.

BY A CLERGYMAN.

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## *The First Sunday in Lent.*

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."—Matthew iv. 1.

THE baptism of Jesus had proved a time of elevation and joy. He had been overshadowed by the sacred Dove; He had had showered upon Him a heavenly benediction, and an approving recognition of Him as the Son of God. He had been publicly indicated by the prophet as the Lamb of God and the Baptizer with the Holy Ghost. But this time of elevation was not to last. After communion with the Dove, He went "to be with the wild beasts," and to exchange the voice of God, His Father, from heaven, for a voice from the pit, the voice of the Adversary.

He had just been solemnly invested with the Messianic office. It was right that it should now be proved on what principles He intended to proceed; whether He would accept the false notion of the Messiah which prevailed among the Jews of His time, or, be that true Messiah, whom the Scriptures had foreshadowed. It was right that He Himself should be tested, and thus be "made perfect through suffering."

The work of Christ and His history are one great whole, in which each part has a proper place, contributing to the completeness of Christ, and to the work of our redemption. After His death itself, no part of His history can be thought of as more important than this temptation at the beginning of His work, from which that work would take its character; this first great duel between the Champion of "truth, meekness, and righteousness," and the Adversary. "By thy baptism, fasting, and temptation, Good Lord, deliver us."

It took place *in the solitude of the desert*. Not at Rome

the seat of empire, nor at Athens, the home of philosophy, was this conflict to be decided. It was not a trial of physical strength or prowess, nor of intellectual skill ; but purely a *moral* conflict. The world could not be redeemed by the sword, nor by argumentation. By yielding to temptation man had fallen ; by overcoming it man was to be recovered. The Saviour from sin must successfully resist temptation.

*Christ, as Redeemer, must pass through our earthly experiences.* Amongst these, temptation is prominent. The temptation, moreover, in its various phases resembles ours ; and thus Christ, as tempted, is our *Representative*. Thus also He gained *priestly sympathy* with us. Heb. ii. 17, 18 ; iv. 15.

*All this supposes the temptation to have been real.* It was an actual and arduous, not a mock or easy conflict with the powers of darkness. But a due conception of the reality of Christ's temptation depends on a due conception of His human nature, a full sense of His complete position as God-man. It is not more necessary to remember His deity than His humanity. If we lose sight of His humanity, we render His work altogether vain and unreal ; for it was in the human sphere that His work was accomplished, and for this very purpose was His humanity assumed. If His deity vanishes, we lose nearly all our reverence and all our trust ; if His humanity, His relation to us, and all which that involves, vanishes with it. The caution is needful, because of the too common defective sense of Christ's humanity. It is needful because it is the fashion now-a-day to disparage doctrine. Yet Christian life and Christian doctrine are inseparable. Exactly as the doctrine becomes defective or is forgotten, the life which depends on it grows weakly, or diseased. This maxim of the dependence of life on truth is the most strikingly applicable to the great central truth—our Lord Himself. Our prosperity as Christians depends chiefly on our sense of the fulness of the truth of the Incarnation, whereby the Son of God became the Son of Man, an heir of weakness and capable of temptation.

*Perfect sinlessness is compatible with capableness of temptation.* The reality and strength of temptation depend on the existence and strength of the principle to which it appeals. A man may be entirely passive when tempted; and then, if he reject the temptation, he remains without sin. Entertainment of temptation is the beginning of sin. In Christ's pure mind no evil thought arose spontaneously; it was suggested by force from without. He gave it no encouragement, and so remained sinless. "He was in all points tempted like as we are, yet without sin." Yet the suggestion and the rejection were a painful reality.

*The three particular temptations seem to have been planned in orderly progress and completeness.* They appear to correspond to the threefold division of human sin which is made by St. John: (1 John ii. 16) "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world:" that is, the *fleshly or grossly sensual sphere*; the *sphere of covetousness*; and the *sphere of ostentatious luxury*.

Ver. 3. Christ's fasting had given the Devil an advantage, which he was not slow in using. The first man was not in want when he was tempted to take fruit. The second Adam was "an hungered" when tempted to make bread. The Devil suggests that Jesus, as the Son of God, should use His miraculous power for the supply of His wants. But the Son of God had become the Son of Man, had entered deliberately into the condition of creaturely dependence. To have wrought the miracle would have been an inconsistency—a *premature abandonment of the battlefield of humanity*. Regarding Him as man, the miracle would have implied distrust of His Father.

Ver. 5. Christ's answer includes both of these points. He passes over unnoticed the Devil's reference to His deity, and falls back on His creaturely duty to trust in God. Our living is not absolutely dependent on bread. "Bread is the staff of life, but God's blessing is the staff of bread." He also seems to allude to *that higher life* of man's spirit which

is by God's word. He quotes the word itself, the written word of His Father (Deut viii. 3), and takes His stand in reverent obedience there.

Agur, the son of Jakeh, prays against poverty: (Prov. xxx. 8, 9,) "Lest I be poor, and steal, and take the name of my God in vain." The temptations of poverty are precisely these—distrust of God, carelessness of eternal life, and dishonesty. Christ in poverty was tempted to distrust Providence, to elevate animal wants to supreme importance, to supply them in an irregular manner. Thus was He "tempted like as we are."

Ver. 5, 6. This second temptation corresponds to what St. John calls "the pride of life," *ostentation*. The Devil sets Christ on a pinnacle of the temple. There is no place on earth so holy, but he will find his way thither; no holy thing, which he will not, if possible, pervert to an instrument of evil. As Christ had quoted Scripture, the Devil, true to his character of subtlety, and as the father of lies, now backs his temptation by a perverted and garbled quotation, omitting an essential clause, "*in all thy ways.*" Christ would certainly have gone out of His *way* had He cast Himself down from the temple. The Devil again refers to Christ's Divine Sonship. But as He had just before taken His stand on trust in God, the Devil now attempts to push this trust to the extreme of presumptuous ostentation.

Ver. 7. Christ again passes over unnoticed the reference to His deity, and falls back on His duty in the position of a creature, to be not presuming but modest. Again He quotes the written word, comparing Scripture with Scripture, and showing how, in the unity of the word, one passage is to be interpreted by another.

Again, observe the identity of Christ's temptation with what is often presented to us, and to which, alas! we too often yield. The barbarian decks himself with gewgaws for vain-glorious show. The civilized man wastes the money which should be spent on better things, or given to the poor, on costly finery in dress, jewels, furniture, houses, equipages,



on all the superfluous luxury whereby families and the nation are impoverished

Ver. 8, 9. The third temptation answers to what St. John calls "the lust of the eyes," which is the sphere of *covetousness*. The Devil now no longer refers to Christ's Divine Sonship. Christ has repeatedly fallen back on His position as man. The Devil, accordingly, now *treats Him as man*, as if susceptible of the common human desire of wealth and power. As man, with the desire of wealth and power, He must make choice of a master—God or the Devil. If He will have kingdoms, He has only to do homage to the Devil, and they are for Him.

Ver. 10. The Lord Jesus will not have the kingdom of the world on this condition. Whatever power Satan has over it is not rightful, but usurped. As before, Christ insists on His creaturely duty; to the suggested treason He opposes loyalty to the only Lord and God. Once more He cites the written word. Now that the Devil has fully revealed himself, Christ calls the traitor by his name, *Satan*, and the Devil now, if not before, fully recognizes *Him* as indeed *the Son of God*. The force and majesty of His high and holy indignation drives Satan from His presence, and the temptation is at an end. The Devil has tried Him with "*all that is in the world*, the lust of the flesh, the lust of the eyes, and the pride of life," and all has failed. "The Prince of this world has nothing in Him," and flees discomfited.

Mark once more Christ's communion with our temptation. What more prevalent than temptation by "the lust of the eyes"? What more successful? What more deadly? Covetousness, the selfish desire of having, is the parent of a family of sins. Hence envy, hatred, and revenge. We "set our eyes upon that which is not," on riches. (Prov. xxiii. 5.) "The eyes of man are never satisfied." (xxvii. 20) "Neither is his eye satisfied with riches." (Eccles. iv. 8.) The eye which is set on another's wealth often becomes an evil eye towards the possessor of it. It has a desire against him as an enemy, and the wish arises in the heart that "the eye should see his desire upon his enemy."

*Christ's glorious victory was achieved by the simple principle of faithfulness to God.* He had possession of God, and God of Him. Hence His calm immovableness.

*It is remarkable that He did not rebut the Devil's suggestions with words of His own, but with Scripture.* Not on mere deism, but on revelation, He takes His stand. The first words which He spake after His baptism with the fulness of the Spirit were words of Scripture. The written word sufficed Christ. A lesson this for such as in these days incline to disparage the Scripture !

*This was not to be His only meeting with Satan.* It is significantly said by St. Luke: (iv. 13,) "and when the Devil had ended all the temptation, he departed from Him *for a season.*" In the Lord's farewell discourse with the disciples, He said, "The Prince of this world cometh." In Gethsemane and at Calvary Satan assailed Him again. The temptation at the opening of His course appealed to want and desire, the other to fear and terror. But again Christ overcame, and in the same way, by trust and obedience. He overcame in the garden ; and on the cross He overthrew the Adversary with so signal and final a defeat, that he returned no more to the encounter.

*It is worth remarking that Jesus lost nothing, but gained much by refusing the Devil's suggestions.* The very things which Satan offered as the price of yielding, God furnished in a nobler sort, as the reward of His obedience. Bread was needful, and "angels came and ministered unto Him." His holy soul was constantly sustained by "the hidden manna." Refusing a vain-glorious display of Himself by descending from the pinnacle of the temple, He went patiently along the lowly way which led to the cross. But on the morning of the third day, He was declared to be the Son of God with power, according to the spirit of holiness, by resurrection from the dead." (Rom. i. 4.) He refused Satan's grant of the kingdoms of the world, but after His resurrection was able to say with holy triumph, "*All power is given unto me in heaven and in earth.*"

Brethren, *Christ had communion in our temptations that we might have communion in His victory.* So, afterwards, He shared our death that we might have part in His resurrection. Let us learn from Him how temptation is to be resisted. Let us imitate His calm adherence to God, His trustfulness, His modest persistence in duty, His loyalty. Let us use His instrument, the written word. The sword of the Spirit retains yet the ancient temper. Let us be consoled by the assurance of that sympathy with our struggles which Christ learned by His own. So shall we receive "daily bread" for the body and for the immortal spirit. So shall we rise with Christ, now from sin, afterwards from the grave. And so shall we at last enter with Him into His eternal kingdom. W. C., M.A.

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## The Preacher's Finger-Post.

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### THE CHRISTIAN AND HIS REDEEMER.

"Wherefore, holy brethren," &c.—Heb. iii. 1.

THIS verse contains a three-fold description :—

I. A DESCRIPTION OF TRUE CHRISTIANS. Three things concerning Christians are here described :—First : *A common character.* "Holy." This is the indispensable requisite of a Christian character ; the grand common characteristic, the family likeness that distinguishes God's children. Secondly : *A common relationship.* "Brethren." The Church is a vast

and ever-increasing brotherhood. This word is too often a mere cant phrase, but in reality, what word involves more of deep affection and sympathetic love. Thirdly : *A common privilege.* "Partakers of heavenly calling," i.e., those who have received the gospel invitation. This is in two senses a "heavenly calling." It is a call from heaven, and a call to heaven.

II. A DESCRIPTION OF THE GREAT REDEEMER. He is :—First : *The Apostle of our profession.* Christ is the "Sent" from God to us ; the Ambassador of the King ; the Messenger of the Father. Se-

condly; *The High Priest of our profession.* By Him we draw near to God, even as by Him God draws near unto us. He pleads with God for us, as He pleads with us for God. Thirdly: *The Christ Jesus, i.e., the anointed Deliverer.* The writer of this epistle could not have appealed more forcibly to the Jews than in this threefold description of the Messiah, for he virtually says, He is the Moses, *i.e., the Apostle, the Aaron, that is the High Priest, the Joshua, that is, the Jesus of our profession.*

III. THE OBLIGATIONS OF TRUE CHRISTIANS TO THE GREAT REDEEMER. "Consider," or, as the word would be better rendered, earnestly consider, attentively ponder, as an object of the highest moment. Men's characters are formed by their thinkings. Meditation is the most constant and influential operation of our nature. Think, meditate upon Jesus Christ. In all sin, sorrow, weariness, discouragement, &c., "Consider," &c., &c. U. R. T.

#### REPENTANCE.

"And the times of this ignorance God winked at," &c.—Acts xvii. 30, 31.

I. THAT REPENTANCE UNDER THE CHRISTIAN DISPEN-

SATION IS ESPECIALLY BINDING UPON ALL MEN EVERYWHERE. Repentance for sin, not remorse, or passing sentimental regret, but grieving over sin because it grieves God, is everywhere a right thing; but Paul speaks of a time when it is especially binding. Why does God *now* more than in times of past ignorance command men to repent? (1) Because in Jesus Christ the world has had the most convincing proof of God's love; and sin in the face of that was more heinous than ever. (2) Because in the sufferings and death of Christ the world had had the most awful manifestation of the evil consequence of sin. Hence it would be more mad as well as more guilty to sin.

II. THAT THE DAY OF JUDGMENT IS A SPECIAL ARGUMENT FOR THIS REPENTANCE. (1) Because the world will on that day be rewarded on the ground of righteousness. Now there is mercy, then righteousness. (2) Because the affairs of that day will be conducted by the man Christ Jesus. (1) He is a "man," who therefore understands us altogether. (2) He is a "man," who was willing to be our Saviour. (3) He is a "man," who will remind us in Himself of the standard of cha-

racter we might have approached.

III. THE RESURRECTION OF JESUS CHRIST IS A SPECIAL PROOF OF A DAY OF JUDGMENT. (1) Christ distinctly taught that there would come a day of judgment. His resurrection gives weight to His teaching. (2) Christ's resurrection from the dead demonstrated His possession of the power to bring it to pass. There is evidenced in the resurrection of Christ (1) Power over nature. (2) Power over all the forces of sin, &c., *i.e.*, soldiers, death, Satan. The possession of this power guarantees that Christ can, as He has said He will, bring on a day of judgment. "Repent," &c.

U. R. T.

#### THE HEAVENLY AND THE EARTHLY ESTIMATES OF GOOD MEN.

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter?" —Lam. iv. 2.

I. THE HEAVENLY ESTIMATE OF GOOD MEN. The "sons of Zion," *i.e.*, the godly Israelites, are here spoken of as "comparable to fine gold." Good men have a golden value in the estimation of Heaven. (1) Their *principles*

are *intrinsically* valuable. They are men of truth, justice, benevolence, worship. These are principles valuable in themselves, everywhere and for ever. (2) Their *influence* is *socially* valuable. They are the salt of the earth, the light of the world. The spirit they exemplify, the truths they teach, the examples they give, the prayers they offer, render a service to the creation which will not be appreciated until eternity. (3) Their *privileges* are *infinitely* valuable. All things are theirs. Angels are their servants; Christ is their Redeemer; the Lord is their portion.

II. THE WORLDLY ESTIMATE OF GOOD MEN. "How are they esteemed as earthen pitchers?" (1) This estimate has ever been lamentably *common*. The Old Testament saints were thus estimated by their compeers. The first disciples of Christ were treated as "the off-scouring of all things." Christ Himself appeared to them as "a root out of a dry ground." Thus, down to the present time, the best of men have been martyred, and the truest of men treated with contempt. (2) This estimate indicates great *moral degeneracy*. The human soul is constituted to value the true, to admire

the excellent, to worship divine virtues wherever they exist. The fact that it does not do so, shows that it is awfully fallen, shows the obliquity of its judgment, and the perversion of its tastes. (3) This estimate entails fearful *spiritual evils*. The virtues of the good are the world's uplifting powers. Where they are ignored their salutary influence is not felt. Where they are disvalued and abused, they become the occasion of immense mischief, even the gospel becomes the "savour of death unto death."

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#### LOVE THE GREATEST POWER IN MIND.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

THE greatest thing in the universe is *mind*, and the greatest thing in mind is *love*. Love is here brought into comparison with two other great things in mind, faith and hope.

I. THE CORRESPONDENCE BETWEEN THESE THREE. First: *It is implied by the apostle that they are all great*. He speaks of "the greatest." *Faith* is a great thing. It implies reason, truth, and the investigation of evidence; it is a great thing in business,

science, in society, as well as religion; it is a power that removes mountains. See a record of its brilliant achievements in the eleventh chapter of Hebrews. Hope is a great thing too. It implies the recognition of good, a desire for good, and an expectation of good; it holds the soul like an anchor on the surges of the present life; it bears it as an angel into the brightness of the future; it makes the greatest trials of the present bearable by bringing into the spirit the blessedness of the future. Secondly: *It is implied by the apostle that they are all permanent*. There "abideth." The apostle states in the preceding verses that certain knowledge, prophecies, tongues, shall pass away, but these three remain. Faith and hope in virtuous souls are as lasting as love, as lasting as mind itself.

II. THE SUPERIORITY OF ONE OF THE THREE. The greatest of these three is *charity*. Why is it the greatest? First: *It is a virtue in itself*. There is no moral virtue in faith or hope. They are under certain conditions necessary states of mind; but *love*, disinterested, godly love, is in itself a virtue. It is in truth the substratum of all virtuous states. Secondly: *It is that*



*quality which alone gives virtue to all other states of mind.*

Where this love is not, faith and hope are morally worthless. They are trees without one leaf of virtue on their branches.

Thirdly: *It is that state of mind by which the soul subordinates the universe to itself.* The loving soul can alone interpret the universe.

"He that loveth not knoweth not God." The loving soul alone appropriates the universe.

"All things work together for good to them that love God," &c. Fourthly:

*It is that state of mind which links the spirit to all holy intelligences.* Love is the attractive power that binds the holy universe together.

Faith and hope are not so. Fifthly:

*It is that state of mind which includes the highest faith and hope.* Love implies the both.

Sixthly: *It is that state of mind which is in itself happiness.* Love is happiness.

We cannot say so either of faith or hope. Seventhly:

*Love is the most godlike state of the soul.* God is not faith or hope, God is love.

The Eternal does not believe or anticipate, but He does love, He is love.

He that dwelleth in love dwelleth in God. It is only as we rightly love we truly live. Love is the life of soul. It

"Warms every vein, and  
Beats in every pulse."

## THE NEW CREATION.

"And he that sat upon the throne said, Behold I make all things new."—Rev. xxi. 5.

Two facts suggested in the passage are worthy of notice. First: *Christ is invested with the government of our world.*

"He that sat upon the throne said." "He is exalted far above all principalities," &c.

Glorious fact this; it explains the continuation of sinners in such a world as this, and encourages us to cherish a deep interest in all the operations of Providence.

The other fact suggested here is:—Secondly: *That Christ in the exercise of His authority*

*is engaged in the work of moral creation.* "He that sitteth upon the throne, said,

Behold, I make all things new." The spiritual renovation of our world is here represented as a creation.

Let us notice two things: The resemblance and the dissimilarity between the spiritual reformation of man

and the natural creation.

I. THE RESEMBLANCE. There must be a resemblance, or else the figure would not be employed as it is here and elsewhere.

(See Isa. lxxv. 17—19; 2 Cor. v. 17.) What are the points of resemblance?

(1) In both there is the production of a *new order*

of things. From chaos of old, God by His creative fiat brought life, beauty, light, &c., and from the corrupt soul of man by His redemptive power, He evolves high spiritual virtues. (2) In both there is the production of something new by the *Divine agency*. Who created the heavens, and the earth, &c. ? God, and He only. Who creates a soul ? The same glorious being. (3.) In both there is a production of the new according to a *Divine plan*. Every part of the universe is created on plan ; science discovers this. In conversion it is so. (See Eph. ii. 10.) (4) In both there is the production of the new for His *own glory*. "The heavens declare his glory," &c. The conversion of men reveals the glory of God. (5) In both there is the production of the new in a *gradual way*. Geology and the Bible show that the work of creation is a very gradual work. It is so with the work of spiritual reformation,—very gradual.

II. DISSIMILARITY. (1) One was produced out of nothing, the other from pre-existing materials. In conversion no new power is given to the soul, but the old ones renovated, and wrought into right action. (2) One was

effected without any obstructing force, the other is not. In creation, God had only to speak and it was done. Not so with conversion. There is the principle of free agency and depravity to contend with. (3) The one was produced by mere fiat, the other requires the intervention of moral means. Nothing in the creation came between the work and the Divine will. In spiritual reformation it does, hence God had to bow the heavens and come down, and become flesh, &c. (4) The one placed man in a position material and insecure. Adam was placed in a material Paradise, and from his original position he fell. Conversion places men in a spiritual Paradise from which they will fall no more. They "are kept by the power of God," &c. (5) The one develops and displays God as the absolute Spirit, the other as the Divine Man. In spiritual manifestation He is God manifest in the flesh, full of condescension, tenderness, love. The subject presents :—First: *A solemn question for us all*. Are we "new creatures in Christ Jesus ?" Have we been brought out of the moral chaos ? Secondly : Its presents a bright prospect for the world. Christ is on His throne, and the work of moral creation is carried on and will one day be completed.

# The Pulpit and its Handmaids.

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## THE IDEAL.

Alas! we know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off, and we will thankfully content ourselves with any not intolerable approximation thereto! Let no man, as Schiller says, too querulously "measure by a scale of perfection the meagre product of reality," in this poor world of ours. We will esteem him no wise man; we will esteem him a sickly, discontented, foolish man. And yet, on the other hand, it is never to be forgotten that ideals do exist; that if they be not approximated at all, the whole matter goes to wreck! Infallibly. No bricklayer builds a wall perpendicular—mathematically this is not possible; a certain degree of perpendicularity suffices him, and he, like a good bricklayer, who must have done with his job, leaves it so. And yet if he sway too much from the perpendicular—above all, if he throw plummet and level quite away from him, and pile brick on brick heedless, just as it comes to hand—such bricklayer, I think, is in a bad way. He has forgotten himself; but the law of gravitation does not forget to act on him; he and his wall rush down into a confused welter of ruins!—CARLYLE.

## STREAM OF LIFE.

Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel, through the playful murmurings of the little brook, and the winding of the grassy borders. The trees shed their blossoms over

our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we cannot be delayed: whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.

BISHOP HEBER.

## IMMORTALITY OF MAN.

We say that destruction is the order of nature, and some say that man must not hope to escape the universal law. Now we deceive ourselves in this use of words; there is in reality no destruction in the material world. True, the tree is resolved into its elements, but its elements survive; and, still more, they survive to fulfil the same end which they before accomplished. Not a power of nature is lost. The particles of a decayed tree are only left at liberty to form new—perhaps more

beautiful and useful — combinations; they may shoot up into more luxuriant foliage, or enter into the structure of the highest animals. But were mind to perish, there would be absolute, irretrievable destruction; for mind, from its nature, is something individual, an uncompounded essence, which cannot be broken into parts, and enter into union with other minds. I am myself, and can become no other being. My experience, my history, cannot become my neighbour's. My consciousness, my memory, my interest in my past life, my affections, cannot be transferred. If in any instance I have withstood temptation, and through such resistance have acquired power over myself and a claim to the approbation of my fellow beings, this resistance, this power, this claim, are my own; I cannot make them another's. I can give away my property, my limbs; but that which makes myself—in other words, my consciousness, my recollections, my feelings, my hopes—these can never become parts of another's mind. In the extinction of a thinking, moral being, who has gained truth and virtue, there would be an absolute destruction. This event would not be as the setting of the sun, which is a transfer of light to new regions; but a quenching of the light. It would be a ruin, such as nature nowhere exhibits: a ruin of what is infinitely more precious than the outward universe, and is not, therefore, to be inferred from

any of the changes of the material world.—W. ELLERY CHANNING.

#### RELIGION OF NATURE.

There is religion in everything around us, a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quickly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its author, glowing from the immediate presence of the great spirit which pervades and quickens it; it is written on the arched sky, it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness.—RUSKIN.

# Theological Notes and Queries.

## OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

### HEBREW LANGUAGE.

QUERIST.—“To what extent is a knowledge of Hebrew necessary to the theologian? And how may it best be acquired?”—J. C.

REPLICANT.—If by a theologian you mean a system-monger, a knowledge of Hebrew is decidedly unnecessary. He may find all he needs in the works of system-builders; few, if any, of whom have had a fair knowledge of the sacred tongue. Indeed, to such a person, the study of Hebrew would prove rather a hindrance than a help. It is going out of his way. Some smattering of the modern version of the metaphysics of the middle ages, would better answer his purpose. But, if by a theologian you mean one who is thoroughly acquainted with the Scriptures, we see not how such knowledge can be acquired without the study of Hebrew, the proper tongue of revelation. It is a great mistake to suppose that the study of Hebrew is peculiarly difficult. Our advice to the learner would be to commence with Gesenius's grammar, paying particular and minute attention to the tables of the regular and irregular verbs. Then let him carefully go through Moses Stuart's *Chrestomathy*. By the end of the twelvemonth he would be ready for the Bible, beginning with the historical books, and then proceeding to the Psalms, the Prophets, and the Book of Job.

In his reading, he will find B. Davidson's *Analytical Hebrew and Chaldee Lexicon* of great service at first. Afterwards he may lay aside his crutch and walk by the help of Gesenius alone. The chief difficulty of Hebrew lies in the etymology, which is to us strange and unusual. There is little difficulty in the construction, which is far simpler than that of the languages of Europe.

### EUTHYMIUS ZIGABENUS.

QUERIST.—“Who was Euthymius Zigabenus?”—THETA.

REPLICANT.—He is sometimes called Zygadenus, and sometimes blunderingly, Zigabonus. He lived at Constantinople in the early part of the twelfth century, and was a writer of the Greek Church. His works are extant in manuscript, and some of them have been printed. A Latin translation of a work entitled “*Whole Dogmatic Armour of the Orthodox Faith*,” has passed through several editions. Another work, consisting of a Commentary on the Psalms, has also been translated, and often reprinted. His principal work is a Commentary on the four Gospels which was translated by Heutenius and has been printed several times. This is a work of great value, being written in the spirit of the early interpreters, but with greater brevity. The author is largely indebted to Chrysostom.



His explanations of words are often very skilful and striking, but a fondness for allegory, and an unhealthy mysticism, are sometimes apparent. The work has been largely used by the best modern commentators.

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CONSCIENCE.

QUERIST.—“What is the meaning of the word *conscience*, as used in Holy Scripture?”—S. S.

REPLICANT.—The general meaning is *the moral judgment*, or the faculty which perceives the goodness or evilness of actions or sentiments. The Greek *συνείδησις* occurs thirty-two times. When a man is able to judge of himself that his conduct on the whole is upright, and his principles good, his conscience is said to be *ἀγαθή, καλή, καθαρὰ, ἀπρόσκοπος* good, fair, pure, without offence. When on the other hand, a man habitually condemns, his conscience is *πονηρὰ*, evil. In 1 Pet. ii. 19, we have the phrase, *συνείδησις Θεοῦ*, evidently denoting the conscience recognising God as Lawgiver, the

effect of which is to strengthen a man to bear injuries with patience. It is important to remember that a man's conscience is not always occupied with his own character and conduct. It is often employed in judging of what is without; and its judgments are favorable as well as the contrary. It is the business of the pulpit to address the conscience; that is, not merely aim at “conviction of sin,” but at producing perception of the majesty of justice, the loveliness of charity, the excellence of truth. Such was St. Paul's conception of Christian teaching: “commending ourselves to every man's conscience in the sight of God.” 2 Cor. iv. 2. Again, “We are made manifest unto God; and I trust also are made manifest in your consciences.” 2 Cor. v. 11. It is conscience, which perceives, approves of, and admires the loveliness of Christ's character, as well as loathes the evil that is within, and in view of past wickedness, groans in anguish, and sheds the virtuous penitential tear.

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## Literary Notices.

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

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THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

AN EXPOSITION OF THE PROPHECY OF HOSEA. By the Rev. JEREMIAH BURROUGHS. Edinburgh: J. Nichol.

IN catholicity of spirit, power of intellect, thoroughness of education, gentle manliness of bearing, and true godliness of life, Burroughs stands pre-eminent amongst his Puritan compeers. Baxter says of him, “If all the Episcopalians had been like Archbishop Usher, all the Pres-



byterians like Mr. Stephen Marshall, and all the Independents like Mr. Jeremiah Burroughs, the breaches of the Church would soon have been healed." This exposition of Hosea was delivered as a course of lectures to the wealthy citizens of London, at St. Michael's, Cornhill, where crowds constantly attended to hear his luminous exhibitions of truth and forcible appeals to the conscience. When he had proceeded as far as the eleventh verse of the thirteenth chapter of the prophecy, death put an end to his labors. The Rev. Thomas Hall finished the chapter in a spirit and with a power not unworthy of his illustrious predecessor. Bishop Reynolds set himself to the exposition of chap. xiv., and finished it with acknowledged ability. All are united in this large volume. When we remember that a goodly portion of this volume consists of the hearer's reports of the discourses when delivered, revised, of course, by the preacher, we stand amazed at the superiority of St. Michael's pulpit, Cornhill, two hundred years ago, to that modern pulpit which now shows itself through the pen of the shorthand reporter. The clearness of arrangement, the consecutiveness of thought, the opulence of illustration, the beauty of expression, and withal, the grand catholicity of spirit everywhere displayed in these discourses, are enough to humble us on account of the condition of the modern pulpit.

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ECHOES OF THE UNIVERSE. By HENRY CHRISTMAS, M.A., F.R.S.  
Seventh edition. London: Richard Bentley.

A work in the "seventh edition" is certainly independent of the patron's smile, or the critic's approving pen. It is not a shell, but a kind of rock, on the shores of literature; it stands alike firm, whether the waves greet it with kisses, or kick it with rage. This edition, however, the talented author informs us, has been entirely re-written. He tells us that "the discoveries of the last twelve years have, so far as necessary, been incorporated in it, and those new, or newly revived theories noticed, which appeared the subject matter of the work." The chapters include a treatment on Cosmogony, Astronomy, Light, Geology, Natural History of the Ancient World, Appearances of the Divine Person, God manifest in the Flesh, Angels Good and Bad, Demoniack Possession, and the Human Soul. Mr. Christmas is no book-maker, otherwise the thoughts he has compressed into this little volume would have been elaborated into ponderous folios; he touches almost every subject of thought, both in the material and spiritual realms; throws some light on each, and all the light is made to reveal in some new aspect the divinity of the grand old book—the Bible. Biblical students will do well to procure and peruse a work in which they will find no waste words to occupy their precious time, no half-formed conceptions to enfold them in mists, no narrow dogmas to insult their reason, or whining sentiment to disgust their natures.

THE MARRIAGE GIFT BOOK AND BRIDAL TOKEN. By JABEZ BURNS, D.D. London: Houlston and Wright.

LET the author himself describe the character of this work, "This volume," he says, "is just what the title indicates—a gift book for the newly married. As such, it is designed to present a general view of those interesting subjects connected with the married state; love, with its kindred train of joyous themes; the reciprocal duties and enjoyments, arising out of the conjugal union; marriage rites and customs of different ages and peoples; portrait gallery of justly celebrated wives;—with 'Table Talk,' &c., &c., of great and illustrious men on the subject of Woman. Poets, moralists, biographers, philosophers, and divines, have been laid under contribution." Both the idea and the execution of this work are creditable alike to the author's heart and head. The production of such a work requires great delicacy of feeling without unnatural affectation; gaiety of thought without frivolity; counsels of wisdom without the gravity of sermons; and beauty without tawdriness. This work, we can sincerely say, meets these conditions better than any others of the kind that have come under our notice. It is *the* book for the occasion. It is fraught with much valuable information, as to the marital relation in different ages and lands: it is redolent with wholesome counsels, and rings with some of the divinest notes of poetry on this subject. In other editions of this work, of which we are sure there will be many, we should like to see the typography, the paper, and the binding, more worthy of the contents. Elegance is a goddess recognised on the bridal morn.

FREEDOM AND HAPPINESS IN CHRIST. Sermons by the Rev. JAMES STRATTEN. London: James Nisbet and Co.

THE author of these sermons, we understand, has just retired from a pulpit which he occupied with great happiness to himself, and advantage to a numerous congregation for nearly half a century. He tells us that the discourses "are a sample and specimen of a large harvest; the sheaves having been selected at random, and without any consecutive order or arrangement." We rather regret this, as we cannot consider the discourses as a whole worthy of the preacher's high reputation. Twenty sermons (the number contained in this volume), if selected with care even from the ministry of an ordinary man, might, we think, be found possessing very high claims to public attention on various accounts. They might contain some striking trains of thought, some satisfactory solution of difficulties, some unanswerable argument in favor of a controverted doctrine, some fresh and soul-bracing light thrown upon the provisions and precepts of the gospel, and some strokes of eloquence of unusual power to rouse the heart of man into sympathy with the true, the lovely and divine. We are sure it would have been

pre-eminently so with a score of sermons carefully selected from the fifty years' ministry of the venerable author. Far, however, are we from disvaluing these discourses. Though they are constructed upon the Calvinian theology, and are somewhat narrow in their range of thought and illustration, they have a strong practical tendency, breathe a refined spirit of benevolence and piety, and bear not a few streaks of true beauty and strokes of telling eloquence.

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**THE INTERPRETER FOR THE YEAR 1862.** Vol. III. London: Simpkin, Marshall, and Co.

THIS is an annual volume of a monthly series. The purpose of this "Interpreter" is not only a laudable one, but one that requires to be carried out. It is, as we understand it, to free the Bible from the ideas which the traditional creedists and narrow sectarians have attached to its theology. It is to bring out the true idea of passages irrespective of human systems or church prejudices. Many of the papers that we have read, display great critical acumen, a truth-loving spirit, and power of expression. We regret to find that the editor has not met with that amount of public encouragement which he anticipated, and which in all sincerity, we think, his labors justly deserve. We trust that his appeal will so increase the number of subscribers as to enable him to carry on his work with increased efficiency.

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**THE WORKS OF JOHN HOWE, M.A.** London: The Religious Tract Society.

THIS volume contains discourses on the following subjects,—on Self-Dedication; "Yielding ourselves to God;" Thoughtfulness for the Morrow; the Desire of Fore-knowing Things to Come; on Charity in reference to other Men's Sins; on Prayer from the Name of God; on Union among Protestants, and the Carnality of Religious Contention; on Man's Enmity against God, and Reconciliation between God and Man; on the Love of God. This volume, on account of the variety and practical character of the discourses it contains, is equal, if not superior, to any of the preceding volumes. Howe, the great prince of religious thinkers, gives out on these pages some of his sublimest utterances.

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**THE DIVINE HUMAN IN THE SCRIPTURES.** By TAYLER LEWIS. London: James Nisbet and Co.

THE author of this book in his preface starts with a sentence which, if adopted as a maxim by all religious writers, would prevent the publication of an immense amount of religious trash, called "evidences." He says, "a true faith in the Scriptures must have its strength in the Scriptures themselves." That the Scriptures, if divine, must contain within themselves their own self-evidencing power, has long been with

us a settled faith, and hence in the "Homilist" we have not concerned ourselves so much with what are called evidences, as with the truths which the Scriptures reveal. By the application of just canons of interpretation, bring out the great truth of the Bible to men's intellect, conscience, and deep-felt wants, and the Bible will stand against all sceptical opposition. This is no common-place book: it is thoroughly original in its train of thought and modes of illustration; it is evidently the production of a man of a high order of intellect, well schooled in theological literature and Biblical truth, and deeply imbued with reverence for the Holy Word.

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DAILY BIBLE ILLUSTRATIONS. By JOHN KITTO, D.D., F.S.A.  
Edinburgh: William Oliphant and Co.

THIS volume is one of a series, to be completed in eight monthly volumes. The whole work will contain original readings for a year, and subjects relating to sacred history, biography, geography, antiquities, and theology. It is especially designed for the family circle. The whole work includes a series both for the morning and the evening. The morning series will include the first four volumes, reaching as far as the Book of Kings. This first volume extends from the creation of the world to the funeral of Jacob, and contains short, interesting, and deeply instructive chapters for each day of the week, extending through thirteen weeks. The volume has a fine frontispiece, and numerous engravings. The world-reputation of their lamented author, and the well-known merits of all his Biblical productions, render it unnecessary for us to say a word in commendation of this work. In every page he throws light from his pen on some obscure passage, and distributes with a lavish hand the treasures of his enormous literary wealth. As a family companion for the Bible, the work stands unequalled, unapproached, by any extant.

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RESURRECTIONS—THOUGHTS ON DUTY AND DESTINY. By the Rev.  
DAVID THOMAS, D.D.

THE substance of this volume has appeared at different times in the "Homilist." The work is not a disquisition on the great doctrine of the Resurrections, but mainly a development of practical thoughts suggested by the narratives which record the various Resurrections of the Bible. The book will be found useful to the *sorrowful* and *doubting*; two classes that abound in all congregations, and always require the tenderest treatment. Sadness and scepticism may find relief in these pages. Our readers will not require us to characterize this work: and they would consider it bad taste in us to admit a recommendation of it in these pages. Albeit we consider the work one of the most useful that has appeared from the author's pen.



# A HOMILY

ON

## The American War: Separation rather than Strife.

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"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."—Gen. xiii. 8—10.

**T**HE sphere of the pulpit's operations, as described by the majority of the religionists of this age, is sadly and strangely circumscribed. It has to do, for the most part, if not exclusively, with those few theological doctrines which the fathers of its sect endorsed, and which they baptized with names that have almost lost their meaning now. It seeks to bring the texts of God's Bible rather into harmony with those old dogmas, than into vital, practical contact with the souls of the living men of the age. It is too ethereal to touch man in his material relations and engagements. The every-day life of man, in his social and political capacity, lies beyond its province, and is a region too carnal for its attention, too



worldly to claim its notice. A political event may rouse the heart of nations like the trump of doom, open up a current of sympathy, so deep, and broad, and swelling, that shall bear the thoughts and minds of empires on its bosom ; yet the pulpit cannot touch it without a desecration of itself. This is a reigning sentiment in the so-called religious world. Hence the strong-minded artizans, tradesmen, merchants, and politicians, who have to do with the stern realities of life as it is, seldom think of seeking counsel from the pulpit. They regard it rather as the organ of whining sentiment for moody souls, than as the minister of practical truths to truth-seeking men. Those who participate in this narrow, vulgar, and, as I sincerely think, mistaken view of the pulpit, will ask me why I have selected such a subject as "The American War" for discussion? The answer I should give, in the general, would be this—that nothing that concerns man is a matter of indifference to Christ, and that therefore, nothing that affects the interests of humanity should be foreign to the pulpit. Moreover, I know not where those great subjects that from time to time, in the providence of God, come up and agitate the public mind, can be so effectively discussed as in the Sanctuary. Take such subjects to public Halls, and present them to the thoughtless and excitement-seeking crowds who are accustomed to be drawn to such scenes of animal oratory, and your voice will only be tolerated as you give that one side to which the audience have already taken some blind liking. An all-sided discussion, there, would be "hissed" as a nuisance not to be tolerated.

But, in further answer to the question, I may state some *special* reasons for bringing the subject I have selected under your attention. (1) *The Bible treats of such matters.* The records of wars, civil and national, with all their attendant evils of oppression, rapine, debauchery, heartless cruelty, and fiendish passions, make up no small portion of this Old Book. Events, which Heavenly Wisdom has thought well to hand down to us from the awful past, in these



sacred pages, must certainly demand the attention of the pulpit as they recur from age to age. God is in history, and this American War is a chapter which He is writing in the great Bible of events, a book which every true man should study by verses as they are written. (2) *Men are solemnly affected by such things.* The American War is the one great thought of Europe. The millions of our countrymen meet in this thought as in a common atmosphere. The telegraph, the newspaper, and every vessel that reaches our shore from the New World, feed every day, and almost every hour, this one great absorbing thought. Is the pulpit to ignore that which fills the souls of the men that come within its circle? No! It should recognize it as a great fact, deal reverently with it, and endeavor to turn it to a right spiritual account. (3) *Christianity is affected by such subjects.* No event, perhaps, in the history of the world, has occurred to bring such a scandal upon Christianity as this war of unprecedented enormity, waged, not between savages or infidels, but between men, who, for the most part, profess the religion of Him who came to bring "peace on earth and good-will to men." Modern infidelity taunts the advocates of Christianity with questions as to the use of their religion. "Point us," say they, "to any of the wars on the page of history, whether fought with the savage barbarian, or the civilized Pagan, and tell us of one of the most fiendish on the gory page that at all approaches in enormity this war, fought by your Christian people." Has the pulpit no answer for this? Has it no word of vindication for Christianity? If it has one, is it justified in withholding it?

These remarks will, I doubt not, satisfy the candid that the subject I have selected for discussion is not inconsistent with either the mission of the pulpit, or with the sacred associations of this House. I have selected the "Strife" that sprung up between Abram and Lot his nephew, as a medium for conveying some wholesome impressions concerning it.

There is a singular correspondence between these patriarchal disputants in Canaan, and the present combatants in America.

First : *The disputants were related to each other.* Lot was Abram's nephew ; his own brother's son. It is not always that relations can live harmoniously together ; apart altogether from angry feeling and cross interest, there may be such a natural diversity of taste, inclination, and faculty, as would prevent unanimity, and render separation desirable. For this reason there are many good people in whose fellowship we should not care long to live. Some such natural diversity might have existed, perhaps, between Abram and his nephew, and might have given force to the disturbing circumstances that sprang up between their "herdmen." The men who are engaged in this horrible war, like Abram and Lot, are related. One-third, at any rate, and they the master-spirits of this "strife," are Saxon brothers ; they have the same lineage ; the same blood flows in their veins ; our old England is the mother of them all. War between races is bad, but war between families becomes a terrible enormity. Such an enormity is this transatlantic war ; it is war between brothers ! it is fratricide : one of the vilest species of murder ; it is the crime of Cain, the first and chief of murderers —Cain, a branded name, at which the ages stand appalled !

Secondly : *Both disputants were professors of the same religious faith.* They believed in one God, to Him they built altars, and approached Him through the medium of sacrifice. Probably, in theological sentiment, they were thoroughly agreed ; there was no moot point between them. Yet socially they were at variance. It is often so. The truest speculative belief, if it control not the heart, is no security against social disunion. The combatants on the other side of the Atlantic are, for the most part, professors of the same religious faith. Christianity, in one form or other, is the religion of the United States. The land abounds with schools, colleges, churches, and religious societies of all descriptions ; and yet these people, of the same faith, as well as of the same family, are engaged in the horrid work of mutual slaughter. What lessons does this demon "strife" teach ? It teaches the fallen state of humanity. Who that

looks at the human mind—with its moral sense pointing to rectitude, with its social sympathies tending to love and unity, with its religious nature pointing to one object of supreme love—believes that man was made to engage in such deadly strife with his fellow-man? And who can think of that Divine benevolence which is everywhere visible in the creation, and entertain the thought that the great Fountain of Love created man with malign and bloody passions? Who needs chapter and verse from the Bible to prove the apostasy of mankind? This horrid war speaks to us with a tongue of thunder, that man has fallen from the original state of his existence. It teaches us, too, the immense difference between conventional and real Christianity. Christianity, as it exists in society the world over, is one thing; and Christianity, as it is inculcated in the New Testament, exemplified in the life of Christ, is another, and a very different thing. What is *real* Christianity? Here it is, “Bless them which curse you, bless and curse not.” “If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.” Here it is, “See that none render evil for evil unto any man.” “Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Here it is, “Put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another. If any man have a quarrel against any: even as Christ forgave you, so also do ye.” Here it is, “Hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again.” “If any man hath not the spirit of Christ he is none of his.” How different from this is the thing which the world calls Christianity, and which nations have put on as a profession! How essentially different from this is the Christianity of the American combatants! Their Christianity sanctions the violation of the most sacred rights of humanity, the vilest deeds that man can inflict upon his

brother, the foulest passions that can burn in the human soul. It is time for us to be undeceived in this respect, and no longer confound the nominal with the real. Conventional Christianity is a huge libel on the Christianity of Christ: as hostile to the genius of the New Testament as Paganism itself. Are our words too sweeping and strong? Here is evidence. It appears that in America, even in 1850, there were no less than 37,966 so-called Christian Churches, performing with letter-accuracy the rites of Christian worship, and, with orthodox exactitude, the didactic functions of the pulpit. This fact grows stronger—as evidence of the truth of our statement—when, apportioning the figures, we discover that no less than 16,445 of these Churches belong to the South, whose population is about one-third that of the North. Thus showing, that in that very region of the world which civilization most abhors—loathes as the very plague-spot in her territory, and execrates as the scene where despotism rides rampant, and brutalities run riot—there, in that foul and fiendish spot, you have most of this conventional Christianity.

The sanguinary “Strife” going on in America teaches us, moreover, that we are not so near the millennial ages as some modern prophets would have us believe. Some of the seers of these times, who impiously attempt to unseal the book of future events, and drive a lucrative trade in their prognostications, declare that we are verging to the glory of the latter day. We thankfully grant that the Bible authorizes the belief, that there is a period in the future of our world when every individual of its teeming population shall be Christ-like in spirit and in life. But when we think that now, after the lapse of eighteen hundred years, not one-sixth of the population of the world is even conversant with the mere facts of the Gospel, and that the vast majority of that one-sixth, like the transatlantic peoples, is destitute entirely of its spirit, we feel that the golden—the millennial—ages of the world, lie many centuries—many millenniums—away in the awful darkness of the future.

Thirdly: *Both disputants differed in the relative amount of their power.* Abram was undoubtedly greater than Lot—greater not only in that experience of life which gives power, but greater in the amount of his wealth and in the number of his servants. It is said of him that he was very rich “in cattle, in silver, and in gold.” There is a great difference between the American combatants. Numerically, the North is three times as great as the South, and national resources and political power are also on their side.

Now, I wish to hold up the conduct which Abram on this occasion pursued in relation to Lot, as worthy the imitation of all disputants, and worthy especially the imitation of the Northern States in their unnatural and bloody “Strife.” What was the conduct of Abram? Here it is: “And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go the right; or if thou depart to the right hand, then I will go the left.” I make three remarks in relation to his conduct,—*It was just, statesmanlike, and magnanimous.*

I. IT WAS JUST. Lot, as a free man, had a right to the control of his own servants and herdmen; to select his own habitation, and to make choice of his companions. Had Abram employed his superior force to compel Lot, contrary to his own strong inclinations, to remain in close connexion with himself, he would have violated the natural rights of his nephew, and perpetrated a gross injustice. To choose our companions and to withdraw from fellowship with those whose spirit and manners may be repugnant to our natures, is, it appears to me, a right which God has given to man as man the world over. This right He Himself ever respects in His conduct with us. He demands our fellowship, but He employs no force either to win or to hold it. He invites us to His companionship, presents strong inducements, uses the highest suasion, and then leaves the subject to our choice.



Christ allowed many who had once been in fellowship with Him to withdraw : "They went back and walked no more with Him." And afterwards to His own disciples He put the question, "Will ye also go away?" Heaven recognizes man's right to unite with, or segregate himself from, the society of others. Should men attempt to barter away this right—should they, by a legal contract, sell themselves for life to the companionship and service of others,—would their masters, by the guilty purchase, have any *moral* right to restrain them, if they, convinced of the immorality of the engagement, sought to break away from the sinful contract and be free? I trow not. Slave-holders have a legal right to their slaves, they bought them and paid for them, but as that legal right is founded in a moral injustice, they are ever bound by justice to let the slave go free whenever he, in moral earnestness, desires it. Hence, when the slave who has broken away from his master visits us, instead of feeling towards him one sentiment of censure, our consciences applaud the deed. Yes, and we should do so, if we knew that the master had been secularly ruined by his liberation. This principle applies to the condition of the Southern Confederacy. These States have a burning and an uncontrollable desire to break away from the Federal Government; and it appears to me they have a right to do so; in their case a *political* as well as a *moral* right. For, whatever one-sided advocates may aver to the contrary, the constitution of the union is based upon the independent sovereignty of each State. The Union is nothing more than a compact between the States as independent sovereignties. But were this not so, had they no political right to determine whether they should remain in the Union or withdraw, a moral right to do so they unquestionably have. History abounds with examples of communities, which, getting morally disgusted with their governments, break away from their control, forming themselves into independent powers; and posterity emblazons the heroism of their noble deeds. Where is the *justice* of endeavouring to force people into a combination



with those they loathe? They who battle for a union of such antagonistic natures—though they have hoary precedents on their side, legal contracts on their side, political prestige on their side—have the Eternal Justice of the universe against them; and their efforts, however stupendous in power and skilful in direction, must prove fruitless and self-confounding.

Abram's conduct was:—

II. STATESMANLIKE. Let us suppose that Abram saw, if not in Lot, yet in Lot's servants and herdmen, such antipathies to him, and his, as would render their connexion a source of constant annoyance. Was he not wise in suggesting the separation? What wise man would have servants in his family who had no interest in him; persons in his social circle who disliked him. A person whose heart is not with you is better absent than present. He whose heart is against you cannot be too far away—the farther off the better. Between the Northern and the Southern States are deeply-rooted antipathies, long-standing and ever-active. Those who compose the Northern States number as their leading spirits the descendants of those Puritans and Republicans who left England to be free from the despotism of the Stuart kings; and those who make up the Southern States are for the most part descendants from the old aristocratic and monarchical party of England. They began, therefore, their national life with a mutual antipathy. Diversity of climate and occupation, interests and fortunes, have ministered to the strength of this original antipathy. Hence the disputes between them, from the commencement of their national existence in 1776 until the present hour, have been violent and almost unremitting. They have never walked harmoniously together, because they have never been agreed. They were "unequally yoked." Is it wise even to desire the union of such elements? still less, is it wise to sacrifice the wealth of a country, the lives of untold thousands, and the destinies of a mighty nation for such a sham union? Wise!

It is infatuation run to madness ; it is folly grown into its most hideous proportions. He who seeks to break the adamantine rock by argument, is not a greater fool than he who seeks to promote a union of hostile men by physical force and bloody violence. So long as the human mind is what it is, every blow of violence which folly inflicts in the interests of union, sends the heart of the victim farther off. Love is the only magnet that can draw hostile souls together. Some say that the North is not fighting for the Union. This has been hooted over and over again on platforms into the ears of credulous and fanatic audiences, although the President of the Republic distinctly declares the fact. His own words are :—“ *My paramount object in this struggle is to save the Union. What I do about slavery and the colored race, I do because it helps to save the Union. The war,*” he says again, “ *is not waged by the Government for the overthrow of slavery.*” And even as lately as January 15, I find in the great religious journal of the North, the *Independent*, an article denying any interest but a military one in the slave. I give the extract verbatim :—“ The interval between the destruction and the salvation of the Republic is measured by two steps ; one is emancipation, the other is military success. The first is taken, the other delays. How is it to be achieved ? There is but one answer : by the negro. The world has not seen a sublimer instance of poetic justice than this : that the very people whom we have bruised, and scourged, and shamefully entreated, shall now be the final reliance of the Government. They are the forlorn hope of the Republic. They are the last safe keepers of the good cause. *We must make alliance with them, or our final success is imperilled.* Congress is in dispute over a bill to arm and equip 150,000 negroes to serve in the war. Let it stop the debate. The case is settled ; the problem is solved ; the argument is done. Let the recruiting-sergeants beat their drums. The next levy of troops must not be made in the North, but on the plantations. Marshal them into line by regiments and brigades ! The men that have picked cotton

must now pick flints! Gather the great third army. For two years the Government has been searching in an enemy's country for a path to victory; only the negro can find it. Give him gun and bayonet, and let him point the way. The future is fair: God and the negro are to save the Republic." Whilst I admire the outspoken honesty here, and the literary piquancy with which it is enforced, I thrill with horror at the fiendish design it indicates upon the poor slave. The slave is to be emancipated? Yes, but what for? Is it that he may go forth, as Curran has it, "redeemed, regenerated, and disenthralled by the irresistible genius of Universal Emancipation?" No. But as the miserable emissary of a martial vengeance; as a mere war-hound who could be chained no longer, sent forth in the spirit of a bloody struggle, with a savage ferocity, devouring until himself devoured.

But let us admit what even Lincoln and the religious people of the North deny, that this huge and terrible struggle is not for the Union, but for the abolition of slavery. Let us grant that the one idea that inspires the North is the emancipation of the four millions of slaves resident in the Southern States. War for such an end is not less *foolish* than war for Union. I yield to no man in my abhorrence of slavery. I recoil with horror from the man as from a leper, who has the impious arrogance to claim his fellow-man as his property. I hold with a faith, strong and unshaken, that a negro is a man sustaining the same moral relations, endowed with the same spiritual attributes, as ourselves. Though crushed by the tyranny of modern times, he has demonstrated not only the reality, but the greatness, of his manhood in days of yore. I sympathize with him under his oppression, and devoutly pray that the trump of his Jubilee may soon be heard "throughout all the land." But war, I am convinced, will never serve his purpose, will never gain his freedom. "Men," to use the language of one of the most philosophic writers of the age, "might as well hope to evolve a sound theory of metaphysics

or morals from the action of a steam engine, as to promote philanthropic purposes by the malice and massacre of man." I stand astonished when I hear men, calling themselves Christians, advocate this war on the ground that it is to put down slavery. Can one evil put down another? "Can Beelzebub cast out Beelzebub?" The grand old men of illustrious and immortal memory who fought so nobly in the anti-slavery cause, and won the freedom of British slaves some thirty years ago, might well blush in their graves at many of those who presume to stand on the anti-slavery platform, and fight the cause of freedom in connexion with a bloody war. The founders of the British and Foreign Anti-Slavery Society adopted as one of the fundamental principles of the Association the following declaration :— "That the extinction of slavery and the slave trade will be attended most effectually by the employment of those means which are of a moral, religious, and pacific character ; *and that no measures be resorted to by this Society in the prosecution of its objects, but such as are in entire accordance with those principles.*" These men had that true genius of liberty which always suggests the right means by which it is to be attained, which taught them that one evil could never be put down by another, and that slavery can only die under the influence of moral means. Slavery is an evil, but is it a greater evil than war, which has been said to comprise in itself all other evils—the totality of human sins and crimes? Advocate war to put down slavery! War is not only slavery in its worst forms : war is falsehood ; war is plunder ; war is tyranny ; war is debauchery ; war is murder. Say this is the language of a puling sentimental peace man. Be it so. The greatest men of all ages endorse our verdict. Luther says, "Any scourge is preferable to war. Famine and pestilence become," says he, "as nothing in comparison with it." Shakespeare calls it "the son of Hell." Byron describes it with

"Death shot glowing in his fiery hands,  
And eye, that scorches all it glares upon."

Longfellow says, that if half the power and wealth expended on war, were employed for the true improvement of the race :—

“The warrior’s name would be a name abhorred,  
And every nation that would lift again  
Its hand against a brother, on its forehead  
Should wear for evermore the curse of Cain.”

Schiller says :—

“Force is at best  
A fearful thing, e’en in a righteous cause,  
And only helps when man can help no more.”

Such judgments as these on war as the concentration of all crime, are the judgments of all men of philosophic thought and lofty genius. Now, were it possible for such an evil as this to destroy another, which it is not, ought it to be employed? Are we authorized to do evil that good may come? Will the “wrath of man work the righteousness of God?”

Abram’s conduct was :—

III. MAGNANIMOUS. We can conceive of several motives that might have influenced Abram to have acted otherwise. Love of power might have prompted him to endeavor to keep Lot and his men with him. Before the Canaanites in a strange land he would have appeared in a more imposing and commanding aspect in association with Lot, than apart from him. His own security, too, might have had an influence. He was in a land of strangers; amongst those who would look upon him as an intruder, and feel suspicious and indignant. Lot and his men by his side might have contributed greatly to his protection. Judging from the battle which Abram shortly after this triumphantly fought in defence of Lot, we may suppose that he had the power to compel his nephew to remain with him; but instead of this, with the moral nobility of a truly great soul, he not only allows Lot

to go, but gives him his choice of territory. "Separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou depart to the right hand, then I will go to the left."

Now, I hold up this conduct of Abram as an example to the North. I would have Abraham Lincoln to imitate Abram the Patriarch, and say to Jefferson Davis what the father of the faithful here says to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen." This conduct would be *just*, *statesmanlike*, and *noble*. The civilized world would applaud it, and posterity would bless the deed. Does the North say, "If we let these Southerners go, they will build up an empire upon slavery as 'the chief corner stone,' and slavery is so abhorrent to our instincts and customs, that we are in agony at the idea. We love the negro so much that we cannot allow the South to separate from us?" Our reply is, We sympathize intensely with you in your abhorrence of slavery, and only regret that you have not felt it sooner, but your duty is to abstain from evil, do the right thing, and they will be responsible for the sin of slavery, not you. Pay the man his just debt, though you know that he will expend every item of the amount in vices that you execrate. Abram might have attempted to coerce Lot, on the plea that his nephew would go down to Sodom, mingling "with great sinners before the Lord," and there get himself and family deeply stained with the moral corruption of the place. But the good old man did the right thing himself, though he might perhaps have known at the time, that in the new country which his nephew would choose, there would be perpetrated crimes that would rouse the Justice of the universe, and bring down the fiery judgments of Heaven upon the guilty population. The "Strife" is a terrible crime, Abraham Lincoln, and should be terminated ; do the right, and leave results to Heaven !

I hold up the conduct of Abram *as indicating our duty in relation to this accursed "Strife."* Though the mighty



Atlantic rolls between us and those infuriated combatants, we have a duty in relation to this struggle. It affects us. It not only impoverishes a portion of our population, but the reports which are wafted to our shore every day in our newspapers tend to brutalize the minds of our countrymen. The sentiment of England, if rightly and wisely employed, would tell mightily at Washington; each one of us has something to do in the formation and direction of that sentiment. Let the conduct of Abram guide us in our decisions. Let us go for the immediate termination of the strife. Stop the war. I advocate this not as a partisan. I could not be one in such a war. With Archbishop Whately, whose judgment is worth that of half a nation of ordinary men, I believe that the true people of England *sympathize* with neither of the combatants. But I advocate it as a man sympathizing with my race. As a Christian I desire to see rectitude, liberty, and peace, triumph on the earth. Stop the war! I advocate this—not because I have recently discovered the enormity of slavery and have just begun to loathe it; *every* Englishman so hates it that it is justly considered the worst of modern cants to parade such antipathy—but because I desire to see the negroes emancipated.

An empire built on slavery as its corner-stone, left to itself, its slavery productions bought in no market of the world, shunned by all the nations of the earth, with the flaming eye of Justice glaring down upon it from all parts of the civilized earth, would, I believe, very soon—from self-interest and self-respect—let its captives go free. For how long, under such circumstances, could three hundred and fifty thousand men—the number of the slaveholders in the Southern States—hold four millions of their fellow men in the present degrading vassalage?

“Though specious Tyranny be strong,  
Humanity is true;  
And Empire based upon the wrong  
Is rotten through and through.”

Stop the war ! For every hour of its continuance involves a hell of evil. Already it has swept into the retributive eternity three hundred thousand men. Of this unnatural and heinous "Strife," Heaven knows there has been enough. The hour for separation has struck. A paralyzed commerce, a scandalized civilization, an outraged Christianity, the blood of slaughtered myriads, unite in the demand, that there shall be an end of this infamous "Strife."

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# The Genius of the Gospel.

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ABLE expositions of the Gospel, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

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## SECTION NINETY-FIRST.—Matt. xxvii. 11—26.

“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”

SUBJECT:—*Christ at Pilate's Tribunal.*

THE first two verses of this chapter inform us as to the time and manner in which Christ was brought before Pilate,

also concerning the persons who were engaged in the iniquitous undertaking, and the malignant object they had in view. The words are, in the first two verses,—“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor.” It was in the “morning” that followed the dark night in Gethsemane, and opened the dread day of the crucifixion. The Pascal supper, His arrest in the garden, His appearance before Annas, Caiaphas, and the Sanhedrim, all took place in the *night*, whose reign was now giving way before the gray beams of a wonderful morning. The grand object of the chief priests and elders in bringing Him to Pilate, was to get Him *put to death*. This fell purpose had grown into a raging passion in the bosom of these technical religionists. But why did they bring Him to Pilate? Why did they not commit the murder themselves? They had not the legal power to do so. The Jews had no power to put any man to death. This power belonged entirely to the Roman authority. Pilate, the Roman Procurator, had, in Jerusalem, jurisdiction in cases of capital crime, and hence, before his bar they brought Christ. Tacitus, the Roman historian, in his annals, refers to the trial of Christ before Pontius Pilate; his words are, “Christus, the founder of that name, [that is, of the Christians] was put to death as a criminal by the Procurator, Pontius Pilate, in the reign of Tiberius.” \*

Now, it was here, before Pilate, that He received His *condemnation* to death. The following is the sentence said to have been rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross. “In the year seventeen, of the empire “Tiberius Cæsar, and the 25th day of March, the city of holy “Jerusalem, Anna and Caiaphas being priests, sacrificators, of “the people of God, Pontius Pilate, Governor of Lower “Galilee, sitting on the presidential chair of the Prætorium, “condemns Jesus of Nazareth to die on the cross, between “two thieves—the great and notorious evidence of the

\* *Annales* xv. 44.

“people saying :—(1) Jesus is a seducer. (2) He is seditious. (3) He is an enemy of the law. (4) He calls Himself falsely the Son of God. (5) He calls Himself falsely the King of Israel. (6) He entered into the temple, followed by a multitude, bearing palm branches in their hands. Order the first centurion, Quillus Cornellus, to lead Him to the place of execution. Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus. The witnesses that signed the condemnation of Jesus are, viz. : I. Daniel Robani, a Pharisee. II. Joannas Rorobable. III. Raphdel Robani. IV. Capet, a citizen. Jesus shall go out of the City of Jerusalem by the gate of Struenus.”\*

Now, perhaps we cannot better use the record which Matthew here gives of the condemnation of Christ by Pilate, than by developing those suggestions which it affords, not only to demonstrate Christ's innocency of the particular charge brought against Him, but, also the general purity of His character. We shall discover, if I mistake not, in the circumstances that transpired, and the conduct that was developed by the different parties in this last trial of Christ, what will satisfy the common sense of every man, that the circumstances of his condemnation are amongst the strongest proofs of his moral purity. His condemnation in Pilate's court is a commendation of His character to the confidence, the reverence, and the admiration, of humanity.

\* The above sentence is engraved on a copper plate ; on one side are written these words :—‘ A similar plate is sent to each tribe ! ’ It was found in an antique vase of white marble, while excavating in the ancient city of Aginlla, in the kingdom of Naples, in the year 1820, and was discovered by the Commissariats of Arts attached to the French armies. At the expedition of Naples it was found enclosed in a box of ebony, in the Sacristy of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrom requested earnestly that the plate might not be taken away from them. The request was granted as a reward for the sacrifice they had made in the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2890 francs.—JACOBUS.

We discover five things in this last trial of Christ as here recorded, which will glorify the accused, and condemn the accuser. Consider :—

I. THE NATURE OF THE ACCUSATION. What was the charge brought against Him now before Pilate? The question which Pilate addresses to Him, "Art thou the King of the Jews?" suggests that the charge was a political one; and Luke supplies the omission of Matthew, and gives us a distinct statement of their accusation. Luke's words are, "And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a King." This is the charge, and its spuriousness is most transparent. First: *The suddenness with which it is framed, renders it most suspicious.* It was not mentioned an hour or two before when He stood before Caiaphas and the Sanhedrim. There was no word mentioned before them of insurrectionary aims and kingly pretensions of Christ. The charge there was a religious one: it was blasphemy, not political rebellion. The reason for such a charge here so suddenly, was merely to get their mortal malignity carried into effect; they knew that the charge of blasphemy before Pilate would amount to nothing. The Roman law tolerated religious differences, and Pilate himself had no sympathy with Jewish religionists. Hence they framed of a sudden a charge to meet the occasion. This charge came within Pilate's jurisdiction, and he had every temptation to deal with the utmost severity with those who could be proved guilty of the crime. Secondly: *The social position of Christ as He appeared before Pilate rendered the charge absurd.* He was a poor peasant, socially; He never aspired to anything more. He claimed no high relations. He owned no worldly prosperity. He knew what hunger was. He was but "a man of sorrows and acquainted with grief." Such a charge against one of such a humble condition and appearance was so preposterous that it carried with it its own refutation. Thirdly: *The loyal tenor of His whole life*



and teaching, added to the manifest absurdity of the charge. He never uttered a word of disloyalty, always recognized civil authority, and taught submission to the claims of Cæsar. Thus the very accusation rightly pondered, demonstrates His innocence. Consider :—

II. THE BEARING OF THE PRISONER. The conduct of the prisoner on this trying occasion, instead of developing one symptom of guilt, radiates in every point with innocence. Observe two things, *His speech* and *His silence*. First : *His speech*. In answer to Pilate's question, "Art thou the King of the Jews?" He says, "Thou sayest;" which means *It is so*. John informs us that on this occasion Jesus made a fuller declaration of Himself. In answer to Pilate's question, He said, "My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence." And again, He says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." In this language we have an *affirmation* and a *denial*. He affirms that He has a kingdom, and that He has servants, but He denies that His kingdom is of this world. His kingdom is over the thoughts, emotions, purposes, souls, of men. His kingdom is won, not by material forces, but by spiritual truths. The true king is he that governs souls. All other kingdoms are bubbles compared with His. Observe :—Secondly : *His silence*. When the chief priests and elders accused Him in the court, it is said "that he answered nothing." Pilate observed this silence and appeals to him, "Hearest thou not how many things they witness against thee?" Jesus retains His silence. "He answered him never a word." At this, "the governor marvelled greatly." And well he might. Silence ! in such exciting circumstances, where there was so much to provoke torrents of speech. Silence to the appeals of the civil magnates of His age, who held His earthly destiny in their

hands, was indeed a marvellous thing ; “As a sheep before her shearers was dumb, so he opened not his mouth.” “When he was reviled, he reviled not again, when he suffered, threatened not, but committed it to him who judgeth righteously.”

Do not both the speech and the silence of the Prisoner in these terribly trying circumstances attest His more than earthly innocence and goodness ? His conception of the moral kingdom was grand. The claiming of such an empire before a tyrant judge was sublimely magnanimous ; and His dignified silence amid such mighty provocatives to speech, demonstrated a self-control and a consciousness of rectitude more than human. Consider :—

III. THE CHARACTER OF HIS ACCUSERS. Who were His accusers ? They were two classes—“the chief priests and elders, and the people.” Let us ask the character of each of these. Are they truth-loving trustworthy men ? First : *What are these chief priests and elders ? are they to be believed ?* If we look at them merely as they appear on this occasion, as men whose moral natures were rotten to the core, we shall discover that they are men destitute of any attribute to awaken confidence. The first verse of the chapter shows that they were inspired with a *deadly malice*. They thirsted for His life like beasts of prey. In John’s narrative (John xviii. 28) we have an account of their odious sanctimoniousness. They would not enter the judgment hall themselves *lest they should be defiled*. Such sanctimoniousness as fears the defilement of places, is one of the worst symptoms of a rotten nature. The greater the outer sanctity, the more foul the fiend within. In the passage before us it is said, that Pilate himself knew “that the chief priests had delivered him from envy.” Where envy reigns, virtue has no lodgment. Can such people as these be credited ? From the nature of these technical religionists all generous impulses had oozed away ; all sentiments of truth and justice had died out. Secondly : *What are these people, that are inside of the judgment hall, sent inside for, by the hypocritical chief*

*priests and elders, who were too holy to enter?* Are they trustworthy? No, they were the mere tools of the religious rulers. The clamoring multitude in the hall crying out for Barabbas, demanding the crucifixion of Christ, imprecating His blood to rest on them and on their children, "the chief priests and elders persuaded." This multitude belonged to that intellectual rabble, which alas, makes up the larger portion of every generation, that follow the demagogue, applaud the charlatan, and sell themselves to their superiors to work the foulest deeds. The populace in every age have preferred Barabbas to Christ. Such men as these cannot be trusted; they are fawning sycophants to their superiors, and heartless tyrants to those below them who oppose their wishes, excite their ire, and fall into their power. Heaven deliver any country from the sway of a democracy, unconverted, and unenlightened. Those who aspire to popularity, and labor to become the idols of the crowd, are not only to be censured for their vanity, but pitied for their folly; those who cheer them on the stage to-day will hiss them off to-morrow.

"I have no taste  
For popular applause: the noisy praise  
Of giddy crowds, as changeable as winds,  
Still vehement, and still without cause:  
Servants to chance, and blowing in the tide  
Of swoln success; but veering with the ebb,  
It leaves the channel dry."—DRYDEN.

IV. THE STRANGE MESSAGE OF PILATE'S WIFE. "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." It would seem that it was only in the reign of Tiberius that the governors of provinces had been permitted to take their wives with them. Matthew's incidental notice, therefore, of Pilate's wife being now at Jerusalem, is a striking proof of the veracity of the evangelist. She, being in Jerusalem with her husband, having her mind occupied all

the day with thoughts about Christ—thoughts which filled and agitated the whole city on that occasion—on her retiring to sleep in the shadows of the night, those thoughts were, in some strange and startling forms, reproduced in her dreams. The vision she had in the dream-world was of Him whom her husband had at his tribunal assured her was a “just man,” and deeply in her sleep did she feel distressed on account of the wicked and heartless treatment He was receiving; “I have suffered many things,” &c. This was no ordinary dream, this dream of bitter agony. Had it been a mere common vision of the dream-hour, is it likely that this Roman wife would have sent a dissuasive message to her husband when seated on the judgment seat? It was something supernatural, an apparition from the invisible, a messenger from the all-Righteous Eternity.\* Her dream I have no doubt embodied the moral judgment of Jerusalem and the neighbourhood, concerning the character of Christ. All men in their consciences must have pronounced Jesus, “that just man.” Here, then, in this court where Christ was condemned, is another striking testimony to the rectitude of His character. Consider :—

V. THE CONDUCT OF PILATE THROUGHOUT THE TRIAL. At the outset, Pilate’s conscience seemed satisfied as to Christ’s innocence. Hence the efforts which he made to rid himself of the responsibility of condemning Him. (1) He sought to hand Jesus over to the Jewish court. When the chief priests and elders brought Christ to him, at once he said, “Take ye him, and judge him according to your law.” (John xviii. 31.) As if he had said, “I shrink from the responsibility of the work you are imposing upon me.” (2) After having put certain questions to Christ, he leaves the court, and goes forth to those chief priests and elders who are too holy to enter the hall, and declares, “I find no fault in this man” (3) Having been driven by the clamor of

\* See Vol. I. “Homilist,” p. 154.

Christ's accusers to ascend again the judgment seat, and put questions to Christ, the moment a reference was made to Galilee in their charge, he seized on the idea of sending Him to Herod for trial. "And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time." (Luke xxiii. 6, 7.)

(4) When He was sent back from Herod to him again for trial, "Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him." (Luke xxiii. 13—16.)

(5) Discovering that there was no chance of satisfying the accusers in this way, he suggests that he shall use his prerogative as a judge and release Christ as a prisoner. "At that feast," that is, the feast of the Passover, which was now being celebrated at Jerusalem, "the governor was wont to release unto them a prisoner, whom they would." It was a custom that, on that season, one prisoner should be released; "of necessity he must release one unto them at the feast." There are two prisoners now, Christ and Barabbas; the people must choose which. He hopes that Christ will be chosen, and thus his conscience in some measure be set at rest, and his responsibility somewhat removed. But the multitude, the miserable tools of the priests, like moral maniacs, choose Barabbas, the notorious robber. (6) Christ being thus left with him as a prisoner, with whom he was bound by public clamor to deal, he tries another expedient, in order to deliver his conscience. He appeals to their natures, "What shall I do then with Jesus which is called Christ?" As if he had said, "You will not require me to be severe with Him, to inflict any great punishment on Him, since you see I find no fault in Him; consult your reason and your



conscience, and let me know what I shall do." In reply to this they all cried out, "Let him be crucified." Pilate, as if shocked for a moment with this iniquitous demand, interposed, and said, "What evil hath he done?" But they cried out the more, saying, "Let him be crucified." (7) When every effort failed, and, contrary to the protests of his conscience, he pronounced the sentence, and delivered Him up to be crucified, "he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person." Wretched man ! Thou hast sacrificed justice to popularity, and now seekest by an empty ceremony to appease thine outraged conscience. Oh, Pilate, the waters of a thousand Atlantics cannot wash out that stain of guilt which thou hast now contracted ! I do not wonder that after this moral enormity, thine existence on this green earth became intolerable, and that thou, like Judas, becamest thine own executioner. Thus, the whole conduct of Pilate in the court, on this last trial, was the strongest attestation to the moral rectitude of Christ, and thus indeed, as we have seen, all the incidents connected with His last trial, and His condemnation to death, contribute to the revelation that "he did no sin, neither was guile found in his mouth."

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## Germs of Thought.

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SUBJECT :—*The Character and Doom of a Corrupt Nation.*

"For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted."—Isa. lx. 12.

*Analysis of Homily the Five Hundred and Ninety-Third.*

**T**HERE are two ways of studying prophecy, the one to ascertain the particular events it foretells, the other to ascertain the universal truths it embodies. The one method is specu-



lative, the other is practical. In the former, men frequently get embarrassed; theories the most conflicting are propounded, and the same prediction is not unfrequently made to apply to events, separated from each other by many a long century. Men of fertile fancies and undisciplined judgments, are most disposed to look on a prophecy in this way, and to propound with all the accuracy of arithmetical calculation, the time and the season which the Father has put into His own hand. The other method, though not so popular, is equally legitimate, and far more certain and practical in its results. A prediction may refer to an event that will not happen for ages, but the universal principles which it contains are always for immediate application. It is the practical truths that the event embodies and illustrates, that render it important to us, and those truths can be discovered, even though the event may be remote from us by leagues of distance and ages of duration.

For example, in the sublime description of future events contained in this chapter, we discover at least four great general truths:—

First:—*That the true light of man is the mediatorial revelation of God.* “Arise, and shine, for thy light has come, and the glory of the Lord is risen upon thee.” By the unanimous consent of all acknowledged expositors, the “light” and “glory” here refer to that revelation of the Divine character which the coming Messiah was to make to the world. His Gospel reflects the light and glory of the Divine character. Now this Divine character, as revealed in the Gospel, is the true light of men, the true light of their reason, their conscience, their affections, their being. It is to the soul what the sun is to the earth—the source of light, the centre of unity, the fountain of life. Men, in the absence of this, are in “gross darkness.”

Another general truth we discover in this chapter is:—

Secondly: *That this true light of man will one day be universally diffused.* “The Gentiles shall come to thy light,” &c. God’s moral character, as revealed by Christ, shall

radiate through the whole earth ; it shall not only tinge the summit of the loftiest hills of civilized thought, but pour its rays into the deepest valleys of barbarian ignorance. This is the good time in the future, about which poets have sung, for which saints have fought, and prayed, and died.

Another general truth taught here is :—

Thirdly : *That the universal diffusion of this light will effect a wonderful revolution in the world.* “The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” The wealth of the world shall be hers. “The dromedaries of Midian and Ephah, all they from Sheba shall come.” Men shall fly to the true Church as thick as clouds and as swift as doves. Distant islands shall wait for him, &c.

Another general truth taught here is :—

Fourthly : *That the people, who, under this light, will not serve the true God, must inevitably be ruined.* “For the nation and kingdom,” &c. Even under the strong light of the Gospel, there are men who refuse to serve the Lord, and their doom is here pronounced.

The text leads us to consider the character and doom of a corrupt nation :—

I. THE CHARACTER OF A CORRUPT NATION. The text implies two things :—

First : *That there is a certain course of human life which the Bible recognizes as serving the Lord.* What is it to serve the Lord? This is a vital question ; a vital question, to which even religious people attach many seriously erroneous opinions. Some men, for example, speak of it as if it were the rendering of some advantage to God. A man who is employed in the service of his fellow-man is so employed in order to promote his interest. His time, his energies, his endeavors, are all to be employed to the advancement of his employer's interest. Such is not the service rendered to the Almighty. The highest created intelligence in the universe can put forth no effort that shall be any advantage

to the Infinite. (Job xxii. 3.) Some men speak of this service as if it involved a sacrifice of personal independence. He who is engaged in the service of man, it is true, gives up much of his own personal freedom and independence ; his time and power are at the bidding of his master. Not so with a man who is really in the service of God ; instead of losing by the service any part of his freedom or independence he rises to the highest liberty and power thereby. It is, in truth, only as we are engaged in the Divine service, that we become free and loyal in our activities. Some men speak of this service as if it consisted in some particular department of action. They think that it consists almost exclusively in reading the Bible, prayer, and other devotional exercises. It is true that men engaged in the service of others are bound to pursue some specific kind of action ; they are neither required nor allowed to do all the things they could or would do. Not so with the service of God ; it comprehends every kind of human activity. He is to be served in manual labor, and in intellectual studies ; in cultivating fields and in ploughing oceans ; in constructing vessels, and in building houses ; in ruling and obeying, as well as in hearing the Gospel, and in worship. The rule is this, "Whatsoever ye do in word or deed ;" in *word*, whether you are conducting an argument or narrating a tale, whether you speak in poetry or in prose,—in *deed*, whether you are pulling down or building up, sowing or reaping, engaged in the devotions of the sanctuary, or in the bustle of the market, "Whatsoever ye do," &c. To serve Him is to be inspired by His love, and to be ruled by His will in everything ; to love other objects only as they resemble Him, to bow to other wills only as they accord with His.

The text implies :—

Secondly : *That nations as well as individuals are bound to pursue that course.* There is no sentiment more common, none more philosophically absurd, none more morally pernicious than this : that communities of men are relieved from obligations which are binding upon individuals,—that

man, in his corporate capacity, is actually justified in doing that, which, in his individual capacity, would be a moral crime, and on the other hand, neglecting that, which, in his individual capacity, is morally binding. Hence, in an army, falsehood, plunder, and murder, which in an individual are terrible crimes, are regarded as excusable, and often praiseworthy actions. The truth, however, is that man cannot shake off moral obligations by entering into combination with others. What is binding upon him as a man, is binding upon him as a citizen, as a judge, as a statesman, as a king. As individuals are bound to serve God, nations are bound to serve Him; for what are nations but organized communities of men? The love of God should be the inspiration, and the will of God the law, of every laborer, artizan, tradesman, merchant, statesman, and king.

Now, that nation is corrupt that serves not God. Do you ask me what the will of God is? Read the Decalogue. The nation that practically disregards this Decalogue is the nation that serves not God.

II. THE DOOM OF A CORRUPT NATION. "They shall perish, yea those nations shall be utterly wasted."

First: *The doom is most calamitous.* "It shall perish,"—perish as to their national existence. Their commerce shall waste away; their government shall be dissolved; all the institutions they glory in shall die out. The whole land shall be desolate as an old castle. Many great nations have thus died. Where are the empires of the Pharaohs, the Belshazzars, the Alexanders and the Cæsars? They have perished, they have utterly wasted. But there is a more solemn sense still in which nations perish, that is, in a *spiritual* sense. They shall lose their souls. Not their existence, not their consciousness, not their memories; but their mercies, their friendships, their hopes, their heaven, their God.

Secondly: *The doom is most certain.* It is here threatened with emphasis, "they shall perish, yea, those nations shall be utterly wasted." All analogy indicates its certainty.

Nothing stands that contravenes the laws of God. National institutions, however magnificent in their appearance, if they are not founded in the will of God, are like houses on the sand, and the approaching storms of justice must destroy them; they are only weeds in the great garden of existence, luxuriant it may be, but still weeds, and they must be rooted up. "Every plant that my Heavenly Father hath not planted must be taken away." "Be not deceived. God is not mocked," &c. "The soul that sinneth it shall die."

Our subject:—

(1) *Explains national convulsions.* In this age many kingdoms are tottering. It is an age rife with national convulsions. Men are everywhere attempting to bolster up kingdoms that are destined to fall. America, the youngest of our empires, seems in its death throes. The magnificent edifice has not been long built, but it is falling to pieces. Why is this? Its foundation was not sound. It was not built on the immutable principles of justice; it tolerated, it legalized, it promoted slavery. And now it madly endeavors to restore itself by one of the most infamous wars upon which the sun ever shone. Our subject:—

(2). *Explains the true method of promoting national stability.* What is the true method? The promotion of political changes? No, if the moral spirit of the people remain the same, political changes are worse than useless. France burns her throne and proclaims democracy; but the spirit of servility continued, and soon built up the throne of an absolute autocrat. You cannot give liberty to a corrupt people; liberty is not a manufacture, it is a growth; it is not a something imparted by another; it is something generated within by ourselves. The man who offers to confer liberty upon a people is an impostor, and they who believe in his promise are fools. No; the only way to promote national stability, is to promote righteousness: "Righteousness exalteth a nation." He is the best patriot who lives a righteous life, who does justly, loves mercy, and walks humbly with his God.



We are proud of our country ; we thank God for the concord and the good-will which prevail amongst us. But is our country safe ? On what does the stability of a country depend ? Not on its commerce. For where is Tyre, whose merchants were princes, and whose vessels whitened every sea ? Not on its learning, for where is Greece—the home of Socrates the philosopher, and Homer the poet, and of Solon, the statesman, and of Demosthenes the orator, whose words electrified her people ? Not on its armies—for where is Rome, whose soldiers won the world to the obedience of its voice ? These great powers are gone, with many other grand dynasties of the ancient world. All that we have of them are their grim shadows on the page of history, and here and there a few fragments collected by the antiquarian, —fragments that are like pieces of shipwreck on the sea, telling of existences that have long since sunk beneath the wave. We would have inscribed on every throne, on every senate-house, on every exchange, on every court of justice, on every public building, on every corner of every street, of every village, town, and city, in the world, the text, “that nation shall utterly perish,” &c.

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SUBJECT :—*The Known and Unknown in the Godly Man's Experience.*

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is.”—1 John, iii. 2.

Analysis of Homily the Five Hundred and Ninety-fourth.

**T**HESSE words suggest to us something of the known, and something of the unknown, in the experience of Christian men :—

I. HERE WE HAVE SOMETHING OF THE KNOWN. There are several things implied in these words of the apostle, which every true disciple of Christ *knows*—things that are not with him matters of debate or speculation, but of settled faith.



First: *He knows his filial relationship to God.* "Now are we the sons of God." "Sons of God" implies something more than the idea of *causation*. The great God is the cause of mountains, oceans, stars; of all inanimate objects, and irrational existences; but we do not call these His children; we feel that it would be absurd to speak of the Infinite as their Father. The relationship includes at least two things,—*moral resemblance and reciprocal affection*. It implies moral resemblance. A child has the nature and attributes of his parents. All men, possessing as they do, a spirit endowed with powers of thought, moral sensibility, freedom of action, immortality, resemble the great Creator. But it is the *moral* resemblance that is implied in the filial relationship referred to here by the apostle. It is the resemblance in moral sympathies, purposes, and attributes. That man only is the *son* of God, in the New Testament sense, who has been regenerated by the Divine spirit, made a partaker of the Divine nature, and has been restored, at least in some measure, to the image of God. *Reciprocal affection* is also implied in this relationship. There is, on the one hand, a special and an affectionate interest in all the infirmities and wants of the child; and on the other hand, supreme reverence and loyal love to the Father. God looks down with a special regard upon the regenerated soul, and the regenerated soul looks up with filial adoration to Him. The soul that has this affection towards God, has the "spirit of adoption." Now the good man knows that he is the son of God. How does he know it? Not by any supernatural communication. The age of miracles is over, and will return no more. It comes as a matter of inference from the conscious affection of filial love. The filial disposition, wherever it is, bears evidence of sonship to the mind. This is the inner witness of our adoption.

Secondly: *The godly man knows of a grand future revelation of God.* "When he shall appear." There are at least two different ideas attached to the expression, "When he shall appear." One idea is, that it points to a fuller revela-

tion of God in the individual consciousness of His children. It is true, profoundly true, that as the soul advances in spiritual excellence, as the spiritual atmosphere around the heart gets purified, the clouds of depravity get swept from the sky of the soul, and the moral eye of the spirit gets brightened, God will appear more and more glorious in the good man's experience. As the heavens become brighter to our view, in proportion to the clearness of our air, so God becomes more glorious to the soul in the degree in which it frees itself from all the impurities of sin. The other idea is, that it points to the final advent of the Son of God. This is the generally received view. The advent of Christ to judge the world is clearly revealed in the Scriptures, and good men from the beginning, have believed it with their strongest faith. Suppose that the apostle refers to this, then he receives it as an acknowledged truth ; he says, "when he shall appear," taking it for granted that His appearance at some time is a settled point. He does not tell us the exact period ; he only says, "when." Presumptuous and popularity-seeking prophet-mongers, have, in modern as well as past times, made their calculations, and proclaimed the period. Providence, heedless alike of the weakness, or wickedness of such men, has moved on in its majestic course, falsifying all such impious predictions, and declaring to mankind in its onward march, that it is not for them to know the times and the seasons of the Son of Man. Now, whichever idea you attach to the expression, "He shall appear," it is true that the good man is assured of it ; he is assured that God will reveal Himself to him in proportion as he advances in excellence ; is assured also of the final advent of the Son of God ; he looks for the glorious appearing of the Son of God.

Thirdly : *The godly man knows of a perfect assimilation of himself to God.* It is a deep truth that we must be, to some extent, like God, before we can fully see Him, and therefore, there would be a real meaning in the passage were we to transpose the words, and read thus, "We shall see him as he is, for we shall be like him." We shall never see

God as He is, until we resemble Him in spiritual attributes. "The pure in heart shall see God." But it is also true that this likeness to Him is initiated, promoted, and consummated, by having the eye of the soul set upon Him. As we cannot become like another, unless we love him (love is the transfiguring power); and we cannot love him unless we know something of him, the sight of Him, to some extent, may be regarded as the cause of assimilation; "We should love him, for we shall see him as he is." What is it to see the absolute God as He is? None can tell. What is it to see God in Christ as He is? We cannot say. The world has never seen Christ as He is yet. When on earth, He appeared as a "man of sorrows and acquainted with grief," &c.

Such are some of the points, then, of which a good man is assured; he is assured of his filial relationship to God; he is assured of a grand future revelation of God; and he is assured of a future perfect assimilation to God. We pass on now to notice that:—

II. HERE WE HAVE SOMETHING OF THE UNKNOWN. "It doth not yet appear what we shall be." We thank God for the known, but what is the known to the unknown? What is the experience of an hour to that of ten thousand ages? But infinitely less is the experience of ten thousand ages to that of eternity?

*It doth not appear what we shall be, even a hundred years hence.* When we, in imagination, go on a century, what questions arise concerning ourselves, which confound us in darkness. We ask, for example, *where* shall we be? Most certainly not here. Not here in person, scarcely here in name. Say in heaven. In what world, or system? *How* shall we be acting? The body, the present organ of the spirit, will be in the grave. How will the soul see beauties when this eye is quenched in death? Hear music when the ear is sealed in mortality? Execute its designs when the hand is ashes? Think, when the brain has crumbled to dust? *What* shall be our work? True, the Bible speaks of worship, but wor-

ship, we presume, in heaven, is not so much a service, as a state,—a state of soul in which all services are prosecuted,—all engagements, all occupations are worship. *Who* will be our companions? On what principles will our companionship be formed? Who will be our associates? Shall we be confined to the society of those who were our contemporaries on earth? men of the same intellectual standing and class of associations? Or shall we be able to hold fellowship with the good men who lived the age before us, or with men still farther back, in apostolic and even patriarchal times? Shall we, as here, form our social circles for ourselves, according to our mental sympathies, or shall we commingle indiscriminately with all the generations of sainted men? What progress shall we have made? How far will our ideas of God and His universe be enlightened, expanded, multiplied? How much power gained over the elements and forces of the material system?

Such questions as these deeply impress us with the fact, that even at the end of a hundred years “it doth not yet appear what we shall be.” What then, in the second century, in the third, and so on, through countless ages? There is nothing stationary in the future of the good; progress is our destiny. These words, in truth, will apply to the most advanced saints in heaven. We may say of Abel, Enoch, Noah, and the ancient patriarchs who have been in heaven for ages, advancing perpetually, “It doth not yet appear what they shall be.” The traveller through a mountainous country, has his future path and prospects concealed by the series of hills that rise before him as he advances. When, in his progress, he reaches the summit of one, from whose height a district of scenery, that “did not appear” while he was scaling its slopes, opens on his enchanted view. On he proceeds, and before him, at the same time, other mountains in the blue distance obstruct his view, and “it doth not yet appear” what lies beyond them. Thus, for every summit reached, there are disclosures and concealments; new revelations are suggestive of new mysteries. The good man’s progress

through all coming ages will resemble this. His centuries will be as the mountains of the traveller. Each one reached conceals more than it reveals.

Do I complain that so much of our future is enfolded in such thick darkness? By no means. The more I reflect on it, the more Divine mercy I see in the concealment. Suppose that a full revelation were made to you, what would be its effect? If it did not shock us into utter unconsciousness, it would certainly paralyze our activities. Let us seek to be established more and more in the *known*.

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SUBJECT :—*Eternal Life*

“God hath given to us eternal life, and this life is in his Son.”—  
1 John v. 11.

Analysis of Homily the Five Hundred and Ninety-fifth.

**A**S might have been expected beforehand, on the assumption that Christianity is Divine in its origin, it is many-sided in its teachings. Man, for whom it was intended, is many-sided; his nature is varied, and has varied degrees of development in different individuals; in some, the intellectual, in others, the affectional; in others, again, the practical character comes out most prominently; while in many, rather in most, there is a longing after what is mystic, impalpable, spiritual, undefined. The soul, as if remembering a past existence—when, free from the body, it could easier deal with things spiritual—stretches out its feelers to things it cannot now reach, but which it feels to be true, it feels to be real. For all these sides of human nature, Christianity has corresponding phases; for the deep thinkers it gives election, free-will, the Trinity, eternity; to the affectionate it speaks of a Father's love, a Saviour's sympathy; for the practical it gives rule on rule, principle on principle; and for those whose spirits feel that there is in all things more than we dream of in our



philosophy, in all things something mysterious which we cannot grasp, in all things some inner life felt but unrealized—for all such it tells of mystic truths, mystic facts, things that must have place in us all, but which we cannot understand, cannot comprehend. These things we too often lower and almost degrade; yes, and in their reality, ignore altogether. Instead of trying in humble search and faith to realize them in some degree, we bring them down to our own ignorance, explaining them away to other things, which may themselves be true, but which are not the truths conveyed to us—the truths God has given to us, in the words we thus explain by current creeds, party crotchets, old traditions. One of such truths I believe to be in the words of St. John, if we will take them not as isolated words, but with their context, “God hath given to us eternal life, and this life is in his Son.” I notice in these words:—

I. THAT THE GIFT SPOKEN OF—ETERNAL LIFE—HAD ALREADY BEEN GIVEN; THAT IT WAS A THING ALREADY ACCOMPLISHED. This is more clearly shown in the original, which says, “gave,” not “has given.” Now, is not this, at least as a part of practical teaching, as a fact to influence our lives, is it not often forgotten? Do not many people speak of the gift of eternal life as a thing to be looked for as yet to come, as a thing future and not yet obtained? Remember that John was addressing Christians, and is plainly stating something that had been done for them as *individuals*; and he did not say, “God will give you eternal life,” but, “He gave it.” Or as in ver. 13, “Ye have eternal life.” It was part and parcel of what God had done for them as *individuals*, not something He would do for them; we have no right then to distinguish *this* eternal life from our present condition as Christians. And be assured that this is no mere distinction about words; it is a distinction about facts, often forgotten, often neglected. The eternal life is no other than the present life in our souls. If we are Christians, it has already begun. Eternal life does not mean glory, power, wisdom, to be given



us after death, and distinct from our present growth as Christians. It is the very vital element of all growth in grace. It only is the very principle, the very semen *in* us, which makes us new creatures. True eternal life is a life *in* us, but like all true life, finding its truest development in outward Christian action. For never was weightier truth spoken than when Aristotle said *Βίος ἐστὶ πράξις*. Life is action. So this eternal life, which is in us—if it be there—will mould our outward lives to its own Divine fashion, in pure, holy, and loving deeds; so beginning here an activity and energy, which, if we be faithful, will one day end in a great weight of glory. But we need be aware, lest this weight of glory be all we look for, and lest we forget that *now* the eternal life begins, *now* we must seek its working, for the seeds are sown now, which shall live for ever.

II. THIS LIFE—GOD'S GIFT TO US—IS IN HIS SON. And this in two ways:—First: *For His death is our life*. This truth, as one commonly discussed, I pass over without further detail. But:—Secondly: *We receive this life from Christ by living union with Him*. How, we know not; nor understand; we are His mystic body, but the fact is one we cannot comprehend. Still it is the constant teaching of the doctrinal parts of Scripture, as in ver. 20, "We are in him that is true." If we have eternal life at all, it is only by this oneness with the Son. He is our life by no metaphor, not only by His death for us, but our life is in Him, and from Him and by Him. By His Spirit we are united to Him who is the living vine. His Church is one body, of which He is the head, and we the members. It is a living body, for He is love, and love is a working principle. There may be diseased or dead members; but the life in it is eternal, for His Spirit is the life, the living energy. Just as in this mortal body of ours, after all that chemists tell us of food-elements, and all that physiologists know of tissue fibre and such things, there is, after all these things, the living principle unknown, which modifies all their bare facts; so controlling,

and working in all the elements of the Church ; and conserving all is the vital force of the Eternal Spirit. His Church has eternal life, for with all its corruptions, it is His Church, and His life in it is eternal. His true abiding disciples have eternal life, for His Spirit is an eternal Spirit, indwelling in them, and so long as they are true believers, they partake of His Spirit ; and as the soul is the true living energy of the body, so the Holy Spirit is of the soul.

F. H.

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## The Christian Year.

BY A CLERGYMAN.

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### *Palm Sunday.*

“And when he was come near, he beheld the city and wept over it.”  
Luke xix. 41.

Joy and sorrow are both most interesting to spectators, and strongly provoke curiosity. We at once ask the reason of exultation, and we at once ask the reason of tears. The propensity to the question can be restrained only with difficulty and by force. It is almost universally put on such occasions.

Joy and sorrow are both great revealers of character. If we know what awakens a man's joy, we have at once a key to the man ; and no less significant are his tears, if we know what calls them forth. St. Paul gloried in the cross of Christ, and therefore spake, “even weeping” of the “enemies” of it. (Phil. iii. 18.) The natural desire to know the reason of tears is therefore increased in proportion to our interest in the weeper.

For several reasons, Jesus is the most interesting person known to mankind. He is their best friend and benefactor. In Him the great God, our Creator and Lord, comes near from remoteness and forth from obscurity, and shows Himself

as He is. The disclosure is one of infinite consequence, and to know the reason of tears of Jesus is important in proportion.

There are some peculiar circumstances connected with these tears of Jesus which render them of more than common interest, and even occasion some perplexity. He wept in the midst of His triumph. His tears strangely contrast with the shouts of the multitude. Their joy was right, but their knowledge was bounded. He saw deeper and further than they, and grief overcame the superficial and transitory exultation.

He wept *when He came in sight of the City*. Ever since man was driven from the garden, he has aimed at a city, instinctively feeling that a city, a polity, where he can live in peace and in the society of his fellows, is essential to his well-being. To the realization of this city, men have made abortive attempts. We read (Gen. iv. 17) that "Cain went out from the presence of the Lord, and built a city." A city founded by a murderer, and without the presence of God, must be destined to destruction. The city of Cain failed of "peace." The earth was soon "filled with violence," (Gen. vi. 11—13,) and Cain's city was overwhelmed by the flood. Another attempt at building a city was made after the flood, on the plains of Shinar. This city was founded in vain-glory, and the work was stopped by Divine intervention. The walls of the cities of antiquity—Nineveh, Babylon, Alexandria, Rome, were more or less built in violence and cemented with blood, were consequently offensive to God, strangers to permanent peace, and destined to destruction.

But there was one splendid exception. The old patriarchs had promised to them "a city which hath foundations, whose builder and maker is God." This hope cheered their pilgrimage, and solaced their departure. At last the promise seemed about to be fulfilled. David, "a man after God's own heart," won Jerusalem, and carried thither the ark of the covenant. There God's presence dwelt between the cherubim. There were the priesthood and the altar, the

sacrifice and the incense. It was the holy city of Sabbaths and festivals, which the exiles remembered by the Babylonian rivers, and would not sing. Toward this Daniel turned his face in prayer. When this city was lying waste, good men "took pleasure in the very stones, and favoured the dust thereof." And when at length Ezra and Nehemiah restored it, they "prayed for the peace of Jerusalem," feeling that their prosperity was bound up with their allegiance.

Jesus, commencing his ministry, proclaimed the arrival of the promised kingdom, and He uniformly described His Gospel as the "gospel of the kingdom." Of that kingdom, Jerusalem, had she "known the things that belonged to her peace," would have been the natural centre.

But righteousness is essential to the *peace* of a city, and the ruling classes in Jerusalem at this time, took greater heed of the letter than of the spirit of the law. Above all, a righteous king is essential to the *peace* of a city. Jerusalem had rejected her heavenly King—the King in hope of whose advent her walls had been raised; and there was therefore no longer a reason or a possibility for her continuance. This city, which once bade so fair, must only add' one more, and that the most splendid failure of all to the long catalogue of destruction. Therefore, when Jesus came within sight of *the city*, he could only think of its doom. Sorrow, which the shouts of the multitude could not drown, filled his royal heart. He knew that very soon, when the present palm branches had hardly withered, the voice of another multitude would demand his crucifixion. Even now, He read by anticipation the ominous inscription on the cross, JESUS THE KING OF THE JEWS. Already He saw the Roman eagles gathered together to prey on the carcass of the sacred nation. Therefore tears broke forth with words of lamentation: "*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*"

And these tears well became Him. No other could have shed them, so pure, so burning, for no other knew so well

what hopes were here withered. There is no other sight, *but one*, in history, so beautiful, so touching, yet so dreadful, as the rejected King weeping over the doomed city.

The tears of Jesus should *humble* us. The most mournful fact in the history of mankind is, that when the Son of God came to sojourn for a while amongst us, He was sorrowful all that while. We do not think of Him as erect and cheerful, but as bowed down with grief. There must be something essentially wrong in a world where Jesus could not live without tears. The best city which earth could show, Jerusalem herself, was so unworthy of His eyes, so unlike what a city should be, that the sight only drew tears from Him. Were our eyes as clear as His, they would oftener be dimmed with weeping. He wept over Jerusalem—what would He do in view of London?

The tears of Jesus *should cheer* us, since they show how strong is Heaven's interest in our welfare. The city, the city, was ever in Christ's thoughts on earth; nor is it less so now. He is ever watching for the Church's welfare, for on that depends the welfare of man. And if for the Church then for every meanest member, and for his meanest, as well as noblest concerns; for there is not of them so mean as to be unrelated in His sight to the noblest. Let, then, any remaining doubt of God's desire for our salvation, disappear. We are shut up to the alternative, either that the sorrow of Jesus was feigned, which is horrible blasphemy; or that, being real, these tears, like the bloody sweat in Gethsemane, and the death on the cross, show us what is the real mind of God towards us, and speak the same language as the prophetic words: "As I live, saith the Lord God"—what an oath!—"I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil way; for why will ye die, O house of Israel?"

The tears of Jesus *gives us a tender but solemn warning*. He wept over the city, but His tears could not save it. His sorrow was ineffectual against obstinate disloyalty; and only

aggravated the guilt of the Jews and the reason for destroying them. Let us take warning from their example. If we exceed them in privilege, let us not resemble them in blindness and hardness. Let us avoid what made Him weep over them, and what would make him weep over us—sensuality, covetousness, injustice, unkindness, hiding sin under the cloak of respectability and religion. These things will assuredly ruin us if we suffer them. If Christ is in tears, and our eyes are stubbornly dry, then His blood will prove as powerless as His tears, met and frustrated by obstinate wickedness.

The tears of Jesus *suggest the depth of the Divine wisdom*. That very rejection and crucifixion of her King, which felled the earthly Jerusalem, was used by a secret and higher power for laying the foundation of a nobler city of God, whose ground-plan is a cross. In tears and blood it began, but when it is finished, the King shall rejoice.

The tears of Jesus are, finally, *an example to us*. Shall Christ show so great concern for the city, and we who are professedly His subjects, called by His name, prove insensible? Shall we do nothing and care nothing about raising these hallowed walls? Shall we be unconcerned for the manifold and deep ungodliness and unrighteousness which are around us? Shall we love our ease or our gain better than them for whom Christ has died? No—by His tears, no! By His cross, no! By God's help we will show some sensibility, we will do something for “the peace of Jerusalem,” ere the shadows of night, when no man can work, “hide it from our eyes!”

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## The Preacher's Finger-Post.

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### THE MYSTIC STEP.

“There is but a step between me and death.”—1 Sam. xx. 3.

I. IT IS A CERTAIN STEP.  
All must take it. Settle us in

the finest spot in the kingdom of verdure; let the fairest skies smile upon us, and the clearest streams meander by us; let us spend our time watching the flowers



in spring, and listening to the bird's song; yet, even then, that step would appear before us: even then death would find us.

II. IT IS AN UNCERTAIN STEP. When we must take it we cannot tell. It may be to-night; it may be next week, or next year, or not for many years. When we know not. Where we must take it, is altogether hid from us. It may be in the street or by the way; it may be in the house, or far away from friends and home. Where, is unknown to us.

III. IT IS A FINAL STEP. It is final because it puts an end to human distinctions. King and subject, prince and peasant, master and servant. It puts an end to the present character of human duties. The duties of parents and children, &c.

IV. IT IS A PARTING STEP. It parts us from this world of matter. We must bid farewell to flower and star. It parts us from friends near and dear to us, leaving them to exclaim:—

“O for the touch of a vanished hand,  
And the sound of a voice that is still.”

It parts us from ourselves. That tender union that subsists between soul and body is rudely torn asunder; that

body that we have looked at so long, nourished and cherished so long, is left behind us when that step is taken.

V. IT IS A SOLITARY STEP. It is but one. Death is a lonely thing. We must take it all alone without friends. Alas! some take it *all alone without God!*

VI. IT IS ALTOGETHER A SOLEMN STEP. The step of birth is solemn. “It is an awful thing to be born,” said one, “because we have got into existence, and can never get out of it.” The step of prayer is solemn. To bow in prayer before the throne of Him

“Who holds the universe  
Like a little fading flower,  
That is worn upon his  
Garment for a little hour.”

is surely solemn. Not less solemn is the step of death, for it conducts us either downward into an unalterable and eternal hell, or upward into an unalterable and eternal heaven?

Prepare for taking this step. We should all like to get to heaven at last. Then let us not forget, that except we repent and believe in Christ, except we are born again, all our cherished hopes of heaven will vanish like a vision, and leave nothing before us but the blackness of darkness for ever.

J. DUNLOP.

## HUMAN HOLINESS IN RELATION TO GOD.

"But as he which hath called you is holy, so be ye holy in all manner of conversation," &c.—1 Peter i. 15—19.

THE soundest theology is not religion. Sound doctrines are necessary to holiness, but are often the occasion of wickedness. Holiness of life is the grand end and the true test of all true theology. "Show me thy faith by thy works," &c. "The grace of God hath appeared to all men," &c. These verses lead us to consider holiness in relation to God.

I. GOD IS THE MEASURE OF MAN'S OBLIGATION TO HOLINESS. "God is holy." Conscience, the decalogue, providence, mediation, the work of the Spirit, all declare this. We are to be holy as He is holy. Holy, in all manner of conversation. Holy, not only in all times, and places, and acts, but in all states of mind. He is our standard; if we aim at anything lower, we sin, and miss the end of our existence. We are to be perfect as He is perfect. That is practicable, otherwise it would not be commanded. No moral character in the universe is so imitable as the character of God; that is so, because it

is *simple, transparent, and unalterable.*

II. GOD IS THE AUTHOR OF MAN'S OBLIGATION TO HOLINESS. He commands it, "Be ye holy as I am holy." Why are we bound to be holy? Because our Creator wills it. This is the reason; and it is a reason alike satisfactory to our conscience and our understanding. Whatever He wills is binding; His will is the law of the moral universe. Why He wills this or that, is a question that lies infinitely beyond our province. There are two or three thoughts in the passage which tend to show the propriety of attending at once to His command. First: *It is the command of a Father.* "If ye call on the Father," &c. So binding is the authority of a Father. Secondly: *It is the command of the impartial Judge, who without respect to persons, judgeth according to every man's work.* Thirdly: *It is the command of one who thoroughly understands us.* He knows the kind of life we are living in this world—He knows that we are sojourners here, and we should therefore "pass the time of our sojourning in fear."

III. GOD IS THE PROVIDER OF MAN'S MEANS TO HOLINESS. "Forasmuch as ye

know that ye were not redeemed with corruptible things," &c. What is the means He has provided for our redemption from all vain conversation, all sin, and restoration to holiness? "The precious blood of Christ."

What are silver and gold, what are worlds to this? "His blood cleanseth from all sin." "God so loved the world," &c.

#### AN APPEAL.

"Awake, thou that sleepest," &c.—Eph. v. 14.

ASK six questions:—

I. WHAT IS THE SINNER'S STATE? Asleep! The house may be on fire; the boat may be approaching the rapids: the ship may be sinking; the sleeper heeds not. The hope of the sinner is like the spider's web.

II. HOW DID HE BECOME so? (1) A bad constitution; as a moral baby he was unsound. (2) Bad nursing and training on the part of others. (3) Bad conduct on his own part.

III. HOW IS HE KEPT SO? The devil rocks his cradle. "God of this world," &c. "Never was a thief more careful lest he should awake the people when he is robbing the house, than Satan is careful not to awaken the sinner."

IV. HOW MAY HIS ACTIVITIES BE DESCRIBED? As dreaming! "Man walketh in a vain show." Search after happiness; getting on, &c., &c. All a dream. "As a dream when one awaketh," &c. (Psa. lxxiii. 20.)

V. WILL HE EVER AWAKE? Yes! One of two things must awake every sinner,—conviction, or condemnation. The light of the glorious Gospel, or the lurid flames of hell! The sinner may dream on earth if he will, but in hell he will awake, never to sleep, never to dream again. Oh! What reflections will then seize upon him! With an enlarged understanding, and an unblinded judgment he will remember that:—(1) Heaven was once possible to him. (2) Opportunities were not few. (3) Terms were easy. (4) Hell has been purchased at a tremendous cost.

VI. WHAT IS THE GOSPEL CALL? Awake, arise, receive Christ. It is an important, pressing, imperative command.

H. I. M.

#### GOD'S WAY.

"As for God, his way is perfect.—2 Sam. xxii. 31.

THIS is the language of one who in his own history com-

bines in a very high degree the character of the *saint*, the *poet*, the *hero*, and the *prince*. The testimony of such a man is worth having on any subject, especially on the greatest of all subjects, GOD. The author's testimony may apply to two things,—*the way which God prescribes, and the way which God pursues.*

I. THE "WAY" HE PRESCRIBES IS "PERFECT." He prescribes a way, a course of action, for all the creatures He has made, animate and inanimate, rational and irrational. The stars, the oceans, insects, brutes, and souls of every kind, from the least to the greatest, have each their "way" marked out, and the highest science attests that the way is "perfect." But the course or the way which is prescribed for *man* is what the writer refers to. First: *The way which is prescribed for our moral conduct is "perfect."* Who can improve the decalogue? How perfect in justice and compass is the golden rule, "Whatsoever ye would," &c. Secondly: *The way that is prescribed for our spiritual restoration is "perfect."* What is the way? Here it is: "What the law could not do," &c.; "God so loved the world," &c. Faith in Christ

is the prescribed way. This way is "perfect" in its *wisdom*; it is in every way adapted. "Perfect" in its *justice*; it honours the righteousness of God. "Perfect" in its *sufficiency*; it is adequate to the needs of each man, and all.

II. THE WAY HE PURSUES IS "PERFECT." God has a method of action. He acts not by caprice or impulse, but by a settled eternal plan. It is but a little of that plan we can see; but so far as our knowledge of the order of nature, the history of Providence, and the provisions of redemption extends, we join in the testimony of the text and say, "His way is perfect."

First: *His method of procedure is "perfect" in conception.* We have not the full draft of this plan—an infinitesimal section only comes under our eye. The architect of the great building presents you with a whole plan, and you may understand it and see the superstructure on the paper. Thus God has not acted; and if He had given us the whole plan we could not have scanned the millionth part. What we see, however, we feel to be "perfect."

Secondly: *His method of procedure is "perfect in execu-*

tion." What His infinite benevolence prompted, and His infinite wisdom conceived, His almightiness carries out with utmost perfection.

A conviction of the perfection of God's way (1) Is essential to our well-being. Without this we cannot supremely love and trust Him. (2) Is the most attainable of beliefs. Our reason, conscience, Bible, observation, and experience, all concur in urging on the soul, this is the grandest of all conclusions. (3) Must flash on every sinner's nature sooner or later. If not here in the day of grace, yonder in the period of retribution. This conviction flashing on the corrupt soul in eternity, is the hell of the lost. The soul burns with anguish as it rolls and rolls in the great thought, "As for God his ways are perfect."

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#### THE GRAVE.

"Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled: and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."—Isa. v. 14—16.

"HELL," here, has not the meaning which we attach to it now. It stands not for future punishment. The word *Sheol* in Hebrew, *Hades* in Greek, and "Hell" in this verse, represent the place of the dead—the grave. This place of the dead is spoken of in the Bible as a very *deep* place. (Deut. xxxii. 22; Job xi. 8; Psal. cxxxix. 7, 8.) As a very *dark* place. (Job x. 21, 22.) And as a place having gates into it. (Isa. xxxviii. 10.) The passage leads us to consider:—

I. THE GROWING POWER OF THE GRAVE. Hell or the grave is here represented as having "enlarged herself and opened her mouth without measure." The words refer, undoubtedly, to a period when, through famine, pestilence, or war, mortality was on the increase. The mouth of the grave is not fixed to take so many in, in a day, and no more; it is expanding every hour; as the population of the world increases, the mouth of the grave widens. It is wider perhaps to-day than ever. This increase of mortality teaches us: First: *The fruitlessness of all humane efforts to avert death.* Men have been struggling against death for six thousand years, and his



dominion is wider to-day than ever. Civilization and science have done wonders, but they have no effect on death. Death moves on, &c. It teaches: Secondly: *How soon we shall be in the grave-world.* The mouth is opening for us; it is yawning at our feet. Let us, through a true faith in Christ, a holy life, make ready for the period when we shall go down into the awful depths of darkness, silence, and retribution.

II. THE LEVELLING POWER OF THE GRAVE. "And their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled." The man of magnificence, whose glory dazzles the eyes of his generation, whose pomp and pageantry attract the wondering crowds, he must fall into the mouth of this grave. "The multitude," the numerous hosts of laborers, tradesmen, artisans, merchants, and warriors, must fall into its mouth; he that "rejoiceth as well as he that sorrows," he that is "mean" as well as he that is "mighty," must fall into its mouth. Learn from this: First: *How*

*foolish it is to be proud of adventitious distinctions.* They are only as flowers of the field, evanescent forms, and hues that variegated the common grass. Secondly: *How important to seek an alliance with the eternally great and good.* Seek "a city which hath foundations," a kingdom that cannot be shaken,—a source of joy that shall spring up as a well of water into everlasting life, a treasure that neither moth nor rust can corrupt, &c.

III. THE ETERNAL SOVEREIGN OF THE GRAVE. "But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." First: *He survives all dissolutions.* He sees generations, like an ever rolling river, with the pomp of courts, and the grandeur of kingdoms, like bubbles on its bosom, flowing into the mouth of this open grave, and he remains the same. He will see the grave exhaust that river, drinking in the last drop, and He will remain unchanged. Death hath no power over Him. He is the Eternal. "From everlasting to everlasting," &c. Secondly: *He will be increasingly honoured.* "The Lord of hosts shall be exalted in judgment." As the ages



flow on, He will so reveal His character to man's consciousness, that men will exalt and extol Him on account of His moral glory.

"Give me, O Father, to thy throne  
access,  
Unshaken seat of endless happiness!  
Give me, unveil'd, the source of good  
to see;  
Give me Thy light, and fix mine  
eyes on Thee." BOETHIUS.

## Biblical Exegesis.

### THE CREATION.

"In six days the Lord made heaven and earth, the sea, and all that in them is."—Exod. xx. 11.

In the detailed account which is given of creation in Gen. i. 1—28, the following works are assigned to the six days respectively:—

In verses 1—5, ending with the formula: "And the evening and the morning were the first day," is recorded the creation of the heaven and the earth, and of light.

Second day: The creation of the firmament.

Third day: The division of the sea and the land, and the creation of vegetables.

Fourth day: The creation of the sun, the moon, and the stars.

Fifth day: The creation of fishes and birds.

Sixth day: The creation of beasts of the earth and reptiles, and of man.

In the works of the late Dr. Arnold, of Rugby, there is a posthumous sermon, on Gen. i. 31, "And God saw everything that he had made, and, behold, it was very good." In this sermon he refers to a curious passage, as cited by Suidas, from an ancient Etruscan author, which relates to the creation of the world, and coincides in several important particulars with the Mosaic account. But no reference is given to the article in Suidas's Lexicon—which may reasonably be attributed to the fact, that the sermon, being posthumous, was probably not revised by the author for publication.

Nothing is known concerning the author of the Greek Lexicon, which bears the name of Suidas. It is quoted by Eustathius, who lived about the end of the twelfth century after Christ. It refers to history as recent as the end of the

tenth century. The author, therefore, probably lived between those two points of time. The *Lexicon* is executed with no great skill, but it has great literary value ; amongst other reasons, for its citations from ancient writers.

The name of the author of the passage in question is not given by Suidas, and speculation is useless. Küster, one of his editors, only says, "I wonder whence Suidas drew this ; doubtless from some writer who is not now extant." Gaisford, the Oxford editor, is significantly silent. The passage in Suidas is as follows :—

"Tyrrhenia: a country ; and the Tyrrhenians, the so-called Tuscans. Now a person of experience among them composed a history. He said that the God, the Demiurgus of all things, thought proper to assign twelve chiliads of years (that is, twelve periods of a thousand years each) to all His works, and made these co-extensive with the aforesaid twelve dwellings (evidently a reference to something in the unknown context). So in the first chiliad, He made heaven and earth. In the second, He made this visible firmament, calling it heaven. In the third, the sea, and all the waters that are in the earth. In the fourth, the great luminaries, the sun, and the moon, and the stars. In the fifth, every race of birds, and of reptiles, and quadrupeds, in the air, and in the earth, and in the waters. In the sixth, man. It appears, then, that the first six chiliads passed away before the formation of man, but that the race of men will continue for the remaining six chiliads. Thus the whole time, until the end, will be twelve chiliads."

On this passage we offer the following remarks :—

First : This passage, as compared with the Mosaic account of the creation, is at least very worthy of attention, in consideration of the extreme antiquity and obscure origin of the Tuscans or Etruscans, and the Oriental character of much of their mythology.

Secondly : If the account which it gives of creation be in any degree regarded as worthy of respect, then in the same degree its curious coincidences with the narrative in *Genesis* tend to confirm the Mosaic account.

These coincidences are the following :—

(1) It describes the work of creation as having been orderly distributed into six periods, which are named "chiliads of years" by the Etruscan, and "days" by Moses.

(2) The two accounts coincide with regard to the work respectively assigned to most of these periods.

First period. *Moses* : The heaven and the earth, and light. *The Etruscan* : The heaven and the earth.

Second period. *Moses* : The firmament. *The Etruscan* : This visible firmament. Where, observe, that the same Greek word for firmament' στερέωμα, occurs in the Septuagint version of Genesis, and in the Greek translation given by Suidas of the passage from the old Etruscan.

Third period. *Moses* : The division of the sea and the land, and the creation of vegetables. *The Etruscan* : The creation of the sea, and of all the waters that are in the earth ; nothing being expressly said concerning vegetation.

Fourth period. *Moses* : Two great lights ; the greater for the day, the lesser for the night ; the stars also. *The Etruscan* : The great luminaries, sun and moon, and the stars.

Fifth period. *Moses* : Fishes and birds. *The Etruscan* : Every race (ψυχάν) of birds, and of reptiles, and quadrupeds, in the air and in the earth, and in the waters.

Sixth period. *Moses* : Beasts of the earth and reptiles, and man. *The Etruscan* : Man.

Thus if the whole passage (Gen. i. 1—5), be taken as referring to the work of the first period, there will be an exact correspondence between the accounts, in relation to the first, second, and fourth periods.

In regard to the other periods the agreement is partial. The Etruscan says nothing expressly about the creation of vegetables in the third period. But this may be regarded as suggested by the mention of the waters that are in the earth, as distinct from the sea, especially as nothing is said about them in connexion with any other period. There is an exact coincidence with Moses in the assignment of the sea and the rivers to the third period. The Etruscan, like Moses, assigns fishes and birds to the fifth period. Beasts of the land, which Moses assigns to the sixth day, the other assigns to the fifth. This, if we consider the first verses of Moses as relating to the first period, is the principal, if not the only difference ; since both assign the creation of man to the sixth period.

This correspondence is certainly most noteworthy.

Our third remark is that the description by the Etruscan writer, of six periods of a thousand years each, is particularly

observable in relation to the belief which is fast gaining ground with modern scholars, that the "days" of the Mosaic narrative are long geological periods.

With the Etruscan's prediction of the time of the end of the world we do not meddle.

## The Pulpit and its Handmaids.

### "PREMONITIONS OF DEATH."

The first symptoms of approaching death with some, is the strong presentiment that they are about to die. Oganan, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labours; and he expired soon after, of an apoplectic stroke.

Fletcher, the divine, had a dream which shadowed out his impending dissolution, and believing it to be the merciful warning of Heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he said at parting; "there is no time to lose." And unless the artist had obeyed the admonition, death would have proved the quicker workman of the two.

Mozart wrote his Requiem under the conviction that the monument he was raising to his genius, would, by the power of association, prove a universal monument to his remains. When life was fleeting very fast, he called for the score, and musing over it, said, "Did I not tell you truly that it was for myself that I composed this death chant." Another great artist, in a different department, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his next de-

sign; and Hogarth replied, "The end of all things." "In that case," rejoined one, "there will be an end of the painter." What was uttered in jest was answered in earnest, with a solemn look and heavy sigh: "There will," he said; "and the sooner my work is done the better." He commenced next day, labored upon it with unremitting diligence, and when he had given it the last touch, seized his pallet, broke it in pieces and said: "I have finished." The print was published in March, under the title of "Finis;" and in October, the curious eyes which saw the manners in the face, were closed in the dust. Our ancestors, who were prone to look in the air for causes which were to be found upon the earth, attributed these intimations to various supernatural agencies.

John Hunter has solved the mystery, if so it can be called, in a single sentence. "We sometimes," he says, "feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain." His own case has often been quoted among the marvels of which he offered this rational explanation. He intimated, on leaving home, that if a discussion which awaited him at the hospital, took an angry turn, it would prove his death. A col-

league gave him the lie; the coarse word verified the prophecy, and he expired almost immediately, in an adjoining room. There was everything to lament in the circumstance, but nothing at which to wonder, except that any person could show such disrespect to the great genius, a single year of whose existence was worth the united lives of his opponents. Hunter, in uttering the prediction, had only to take counsel in his own experience, without the intervention of invisible spirits. He had long laboured under a disease of the heart, and he felt the disorder had reached the point at which any sharp agitation would bring on the crisis.

Circumstances, which at another time would excite no attention, are accepted as an omen when health is failing. The order for the Requiem with Mozart, the dream with Fletcher, turned the current of their thoughts to the grave.

Foote, prior to his departure for the continent, stood contemplating the picture of a brother author, and exclaimed, his eyes full of tears, "Poor Weston!" In the same dejected tone he added, after a pause: "soon others shall say, Poor Foote!" And, to the surprise of his friends, a few days proved the justice of his prognostication. The expectation of the event had a share in producing it; for a slight shock completes the destruction of prostrate energies.

The case of Wolsey was singular. The morning before he died, he asked Cavendish the hour, and was answered, "past eight." "Eight of the clock!" replied Wolsey, "that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true; on the following morn-

ing as the clock struck eight, his troubled spirit passed from life. Cavendish, and the bystanders, thought he must have had a revelation of the time of his death; and from the way in which the fact had taken possession of his mind, we suspect that he relied on astrological prediction, which had the credit of a revelation in his own esteem. Persons in health have died from the expectation of dying. It was common for those who perished by violence to summon their destroyers to appear within a stated time, before the tribunal of their God; and we have many perfectly attested instances in which, through fear and remorse, the perpetrators withered under the curse, and died. Pestilence does not kill with the rapidity of terror.

The profligate abbess of a convent, the Princess Gonzaga of Cleves, and Guise, the profligate Archbishop of Rheims, took it into their heads, for a jest, to visit one of the nuns by night, and exhort her as a person who was visibly dying.

While in the performance of this heartless scheme, they whispered to each other, "She is departing." She departed in earnest. Her vigor, instead of detecting the trick, sank beneath the alarm; and the profane pair discovered, in the midst of their sport that they were making merry with a corpse.

WALKER.

#### CHRISTIANITY ENCAGED.

How like an imprisoned bird is Christianity! The teachers of humanity have been, and always are, gilding and adorning its cage, cleansing and sprinkling it with perfume, improving its drinking vessels, and calling us around it to gaze and see how beautiful the



captive is, and admonishing us to plume our wings just so; not for flight, but that they may look decorous. Though one of delicate perception may detect something sweet and soothing in the poor bird's gentle note, and something cheering in its bolder melody—yet there is an unhealthy moaning in its music, and a lifelessness in its drooping wing, which separate it from its free and exulting mates

of the woods and hills. Where is he who, with pious but not timid hand, may gently unlock its prisonhouse and say, go forth, patient sufferer, and cheer the world with thy free and joyous song; warble it in the ear of the young and happy, chant it melodiously at the window of the sufferer, till an answering strain is heard throughout the universe?

## Theological Notes and Queries.

### OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

#### *Queries to be Answered.*

4.—In the volume of the *Homilist* for 1861, there is, under the division, "The Preacher's Finger Post," a short and suggestive outline by the Editor, entitled "Non-asking and Wrong-asking, the Causes of Spiritual Destitution." In this outline it is implied that all the change produced by prayer takes place solely in the mind and heart of the utterer, who, through the change of state induced upon him by his prayer, fits himself to become the subject of divine grace, and the recipient of divine operation. To me, this seems the only theory concerning the philosophy of prayer ever propounded, that may be regarded as at all intelligible. I have always felt, together with many others, who, with me, have ever cherished an unwavering faith in the *boundless* love of the Father to every human soul, that it is the mind of the person praying and *not* the mind

of the Being prayed to, which is changed by prayer. Yet I can't help feeling that this theory cuts at the very root of intercessory prayer. And yet I *must* believe in the efficacy of intercessory prayer. When memories of some sorrowstricken, far-off brother, sweep across my soul, I cry involuntarily, but heartily, "God comfort him!" And Christ Himself prayed for all who should believe on Him. Can the incomprehensible love of God to every soul be reconciled with the efficacy of intercessory prayer?—BEHMEN.

5.—Is a knowledge of the German language necessary for a theological student? Is the acquisition difficult? How should the learned begin and proceed?—J.C.

6.—What was the precise purport of our Lord's prayer in Gethsemane, and how was He heard?  
J. C.



7.—What is the relative value of the External and Internal Evidences?—THETA.

8.—How far may it be said with truth that man *can*, if he will, come to Christ for salvation.—J. C.

9.—What is the correct translation, and what is the meaning, of 1 Cor. xv. 29? "They which are baptized for the dead."

WATSON DYSON.

## Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

SIN: ITS CAUSES AND CONSEQUENCES. By the Rev. HENRY CHRISTMAS, M.A., F.R.S. London: W. H. Allen and Co.

WHILST the grand subject of this book is in itself one of the most difficult problems, and relating to questions most metaphysical and abstruse—the author has treated it in a way so free from the technicalities of expression, and the polemics of thought, that his work is attractive on account of its plainness. Being a series of Lent lectures, it was, of course, necessary for the author to make simplicity his grand aim, both in the distribution and illustration of his thoughts. He had to present the strange and spectral thoughts raised from ontological abysses, in such forms as a congregation would not only recognize as something natural, but accept as friendly aids to their spirits. Whilst it is a book suited to all thoughtful Christians, it is especially adapted for young preachers; it will supply, and suggest to them, thoughts of an order that will give stimulus and tone to their minds.

LIFE ETERNAL. From the French of M. EARNEST NAVILLE, late Professor of Philosophy in the University of Geneva. London: W. H. Dalton.

THIS is a volume of lectures, on subjects embracing—The Problem of Human Destiny,—Materialism,—Humanity,—The Gospel in the presence of Service and Faith,—The Doctrine of Eternal Life, and Religion. It touches most vital questions. The preface informs us, that the eloquent and learned author delivered these lectures to an audience

consisting of about a thousand persons of all classes of society, in 1859 and 1860, at Geneva. Afterwards they were repeated at Lucerne, under similar circumstances. It is an honor to modern Geneva that it has a thousand men amongst them of such reflective habits and manly religious sympathies, as to be attracted by, and interested in, such lectures as these. Such discourses, we fancy, would empty, rather than fill, half the churches and chapels in England. The work of translation is so executed, that the pages do not suggest a foreign tongue. We thank the translator, and heartily commend this volume of rare worth.

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**MESSIAH'S MANY CROWNS.** By JEREMIAH DODSWORTH. London : Jackson, Walford, and Hodder.

SOME of our readers would perhaps be aided in a formation of a correct judgment of this book if we give them its full description, as it appears on the title-page. Here it is :—"Messiah's many Crowns; in which may be seen an Assemblage of Precious Jewels, collected from His Transcendent Excellences; and in which may be found deep-set in a Crimson Wreath of Piercing Thorns, the Pearl of Great Price, procured for all by the Precious Blood of the Cross; together with distant glimpses of the Glorious Diadem of Honour that awaits His brow as an Everlasting Reward! By Jeremiah Dodsworth, Minister of the Gospel, and author of 'The Better Land,' 'The Eden Family,' " &c. &c. It will be seen from this, that the author lives in symbols, and that his gospel is one of nomenclature. There are chapters here about "priceless gems," "peerless dignities," "precious jewels," "crimsoned crowns," "peerless glory," &c. No doubt there is a great deal of what is good in the book but we cannot read it.

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**BISHOP COLENSO'S EXAMINATION OF THE PENTATEUCH EXAMINED.** By G. S. DREW, M.A. London : Bell and Daldy.

**THE BIBLE IN THE WORKSHOP : A Refutation of Colenso's Critical Examination of the Pentateuch and Book of Joshua.** By TWO WORKING MEN, a Jew and a Gentile. Second edition, revised. London : W. Kent and Co.

**CONSIDERATIONS ON THE PENTATEUCH.** By ISAAC TAYLOR. Third edition. London : Jackson, Walford, and Hodder.

**THE BOOMERANG.** By a "MAN OF ISSACHAR," and a Returned Pilgrim from the East. London : Elliot Stock.

WE certainly are no believers in Bishop Colenso's book; and although we think he has exaggerated difficulties which admit of easy solution, we feel bound to give him credit for sincerity of motive in unwisely, as we think, publishing his work. His book, however, has proved a power of some kind. It has called into useful service the intellects of

many accomplished critics; it has evoked the *Odium Theologicum*, the worst of social devils; and it has given not a little impulse to the book market. Indeed, we think it has been of more service on the whole to trade, than to truth. Many of the works, we fear, that have been put forth as replies and correctives, will prove more damaging to spiritual truth than otherwise. The men who, in the defence of truth, charge their opponents not only with ignorance, imbecility, recklessness, and foul heresy, but with corrupt motives—and are lavish in their abuse, whilst they exhibit the weakness of their own faith and the un-Christian temper of their souls—give to their opponent the power of a martyr over their readers. The men who are the most ready to rush to the defence of truth, are not always the most able in intellect or the most established in faith. “He that believeth doth not make haste.” Strong faith can afford to wait. The four works before us—although all, we regret to say, a little tainted with the spirit we deprecate—are amongst the best answers to Colenso that we have seen.

Mr. Drew’s is thoughtful, learned, reverent, and conclusive.

Mr. Taylor’s work it would be useless for us to characterize, and impertinent to commend. The author’s style is too well-known to require the former, and his consummate ability as a writer too universally acknowledged to justify the latter.

*The Bible in the Workshop* is in every way a remarkable production. The two Working Men, the Jew and the Gentile, have gone thoroughly into all the difficulties propounded by Dr. Colenso. They have minutely examined them, fairly estimated their weight, and disposed of them in a way that would prove satisfactory to many even of the most sceptical. We do not wonder that the book has already reached its second edition. Its answer to the bishop is on the whole full and fair.

The “Man of Issachar” is an able man undoubtedly. He has a very keen eye, he discerns things that differ. He is very vivacious; every short paragraph seems to dance with life. He is as sarcastic as he is shrewd, as petulant as he is potent.

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“TO BE, OR NOT TO BE?” By the author of “The Triple Judgment.”  
London: W. Freeman.

LET the author describe this work:—“Under the title of ‘To Be or not to Be?’ the author has sought to demonstrate the truth of man’s present and future existence, and to present before his readers, in as simple and intelligent a form as possible, what has been revealed on this subject. He has sought no new revelation, nor does he lay claim to much originality of thought; his aim has been ‘to gather up the fragments of truth he has found scattered abroad, and collect them, so that nothing may be lost.’” If there is not, as the author says, “much originality in

this little volume," there is a great deal of thought suited to strengthen, soothe, and cheer us on our way to the awful hereafter.

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THE ILLUSTRATED POCKET CRITICAL AND EXPLANATORY COMMENTARY ON THE OLD AND NEW TESTAMENTS. (Illustrated.) By the Rev. ROBERT JAMIESON, D.D., St. Paul's Glasgow; the Rev. A. R. FAUSSET, A.M., St. Cuthbert's, York; and the Rev. Professor DAVID BROWN, D.D., Aberdeen. London: W. Wesley.

"THE object," says the learned authors of this exposition of the Bible, "has been to produce a commentary embodying the ripest results of modern criticism, and conveying the sense in a popular style, so full as to be of practical value to the Bible student, and compressed within such limits as to bring it within the reach of all. The New Testament portion of the work is prepared with continual references to the Critical Greek Testaments of Lachmann, Tischendorf, and Tregelles; and to the Critical Commentaries of Bengel, De Wette, Meyer, Olshausen, Stier, Luthardt, Alford, Webster and Wilkinson, Philipps, &c. Similar sources, including the most recent British and Foreign Commentators, are consulted on the Old Testament." This instalment of the work, extending to the Book of Numbers, authorizes the conclusion that the work, when completed, will be, for accuracy of scholarship, practicalness of tendency, comprehensiveness of thought, and richness of illustration—viewed in relation to its pocket size and remarkable cheapness—possessed of unequal claims for a world circulation.

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EMINENT DIVINES: OR, BIOGRAPHICAL AND CRITICAL SKETCHES OF RICHARD WATSON AND ROBERT HALL. By the Rev. RICHARD WRENCH. Selby: Brown and Forbisher.

THESE "sketches" of the two eminent ministers, the one a Wesleyan, and the other a Baptist—the former, in our judgment, incomparably the greater—display on the writer's part an eye to see, a heart to appreciate, and the genius to depict human greatness. His "sketches" are fresh and faithful, graceful and graphic.

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THE RESURRECTIONS — THOUGHTS ON DUTY AND DESTINY. By DR. DAVID THOMAS. London: Kent and Co. 2s. 6d.

"TEN most eloquent discourses on topics connected with the various aspects of the doctrine of the Resurrection." — *Monthly New Book Circular*. "The subject is treated with graphic fervour and eloquence, and there are not a few passages which shed light and hope on the greatest of all mysteries." — *Morning Star*.



# A HOMILY

ON

## The Ambitious Petition of James and John.

“And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They say unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”—Mark x: 35—38.



WE are not to suppose that in thus speaking of their Master in His glory, these disciples intended any reference to the spiritualities of the heavenly world, and the glory in which He there sits enthroned, as “head over all things to the church;” for of these things they appear not to have had the slightest conception. These things they were not yet in a condition to understand. Their notions and expectations of what Jesus was to be and to do, were all of a worldly and secular character; and the glory they were anticipating for Him was merely the pomp and circumstance of an earthly monarchy. They were expecting Him to restore the ancient kingdom of Israel; to rescue their country from the Roman yoke, and re-instate her in her old rank in the scale of nations. Poor and despised as Jesus was, they firmly believed that to this He was destined, that for this He was so marvellously endowed; that somehow or other, all His labors and sorrows were to issue in this result; and that,



when He had happily accomplished this, He would recompense their fidelity by promoting them to the honors and dignities of His kingdom.

Such, unquestionably, was the view which the disciples generally took of their Master's ministry. With these hopes they flattered and consoled themselves under reproach and persecution; and cherishing, as they fondly did, these gross and venal expectations, it was only natural that their ambition should be strongly excited, and that they should display the genuine temper and spirit of the world, in the selfishness with which they severally aspired to superiority of station and emolument. It was under the influence of these views, and in that spirit of cupidity which they were so calculated to inflame, that James and John presented themselves to our Lord on the occasion to which the text refers. Eager to anticipate their fellow-disciples, and by priority of application to secure for themselves that pre-eminence for which all were thirsting; presuming also, as seems probable, upon the favor by which our Lord had sometimes distinguished them, they come to Him and present Him with this extraordinary request, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Grant that, when Thou shalt have re-established the throne of David, Thy choicest favors may be bestowed on us, and that we may be appointed the chief ministers in Thy kingdom!

St. Matthew, indeed, whose narrative of this incident is somewhat more circumstantial and minute, represents the request as preferred by *the mother* of James and John. (Matt. xx. 20.) But it amounts to the same thing. They were with her when she made it, affirming and seconding her application by their presence; and from the indignation of the other disciples against the two brethren, and the pointed manner in which our Lord addressed His answer to them, distinctively from their mother, it is evident that she was acting under their instigation, and that the petition was in the strictest sense their own.



The circumstance, however, of their employing their mother's mediation, is worthy of our notice, from the discovery which it makes of the real state and posture of their minds. For it shows us, that, however they might reckon on their Master's favor, they had no confidence at all in the success of their suit ; that their petition, indeed, so far from being an act of faith, was simply an experiment of presumption ; that there was something in it which they themselves felt to be wrong, and of which in reality they were ashamed. Unless, indeed, they had suspected its impropriety, why should they have hesitated themselves to present it? Assuredly, He had never afforded them any reason for distrusting his generosity ; on the contrary, everything in His whole conduct, especially to them, conspired to encourage their approaches. Why, then, should they have thus resorted to their mother's intercession, but from a certain feeling of shame ; a presentiment of refusal and rebuke ; misgivings that could arise from nothing less than a distrust of the legitimacy of their desires, if not, indeed, a consciousness of their positive criminality ?

The least reflection must have convinced them how directly their ambitious impulses were opposed to the lowliness and self-denial which our Lord so repeatedly inculcated and so constantly exemplified ; and hence, doubtless, it was, that they had recourse to their mother, putting her forward as the organ of their wishes, and hoping to gain, through her influence, what they felt, or at least feared, would be denied to their own application. But surely, if the request itself was wrong, the expedient they resorted to was even more reprehensible. For what was it but just an insidious attempt to practise upon our Lord's sensibilities ? What was it but imputing to Him a weakness which has the character of corruption ? Upon what did it proceed, but upon the most unworthy supposition that He might possibly be induced to act upon a principle of mere favoritism and partiality, and simply from the regard which He bore to their mother, to sanction desires which, uninfluenced, He would disapprove, and to gratify a cupidity

for which their own consciences condemned them? This, however, is not all; for just observe the peculiar manner, the caution and wiliness, with which they advanced their suit: not honestly and frankly stating it at once, but craftily endeavoring to compass their end by ensnaring Him in the meshes of a general and unconditional promise. "They come unto Him, saying, Master, we would that thou shouldest do for us *whatsoever we shall desire*;" and it is not until they are baffled by the directness of our Lord's demand,—"*What* would ye that I should do for you?"—that they ventured to particularize it. An artifice, surely, as puerile as it was presumptuous! As if they could circumvent by their policy, however wily and astute, Him who "knew all men, and needed not that any should testify of man, for he knew what was in man!" But so obscure and inadequate were their apprehensions both of His person and His perfections, that they could deliberately resort to such an artifice!

In various ways the incident is very instructive, and furnishes materials for prolonged meditation. It teaches us some things about the disciples, and some about our Saviour, and some that more immediately concern ourselves, and our own spiritual character and progress. Let us, then, for a few moments, look at the subject in each of these relations:

I. WITH REFERENCE TO THE DISCIPLES. It shows us, as we have just remarked, how defective were the views which at this period they entertained, not only respecting the peculiar object of our Lord's ministry, but also with respect to His real nature and His Divine dignity. And this, it is important to remark, because one of the commonest errors into which the readers of Scripture fall, is to confound what the apostles were, as they appear to us in the Gospels, with what they afterwards became, as they appear to us in the Acts, and the Epistles; and thus to accredit them with a degree of intelligence and faith, which they were far, very far, from possessing. Because, for instance, they acknowledged Jesus to be the Son of God, they are often represented

as having the same conviction of His Divinity while He was yet with them upon earth, as they had after He had ascended into heaven, and the Spirit had been poured out on them from on high ; whereas if you will only carefully read the Gospels, nothing will appear to you more evident than the confusion and perplexity of their minds about Him. That He was indeed the Messiah, and in some sense or other, the Son of God, they were fully persuaded ; but in what particular sense to understand that appellation, they were totally at a loss to define. That His power, His wisdom, His goodness, were absolutely superhuman and celestial, they deeply felt. At times, too, under the strong excitement of their wonder, the truth seemed to flash suddenly upon them ; and then they would fall down and worship Him ; but it was only a flash of momentary apprehension ; as the feeling subsided, their perplexity returned. Thus it was during the whole of their intercourse with Him ; and if you will only consider it, you will, we think, be of opinion, that intercourse so close and familiar as that to which He admitted them, would have been impossible, had their knowledge of Him been clearer and more precise. Had they distinctly recognized the Divinity of His nature, had they felt as they afterwards knew, that it was really and truly “ God manifest in the flesh ” that stood before them, and that He discerned every thought and feeling that stirred within their breasts, they would have been totally unable to endure the contact with His perfections. They would have shrunk from the terrors of His very condescension. They would have continually trembled, even under the benignity of His eye. Their feeling would have been like that with which Peter was overpowered, when, astonished by the miraculous draught of fishes into a momentary glimpse of the prodigious truth, he exclaimed, “ Depart from me, for I am a sinful man, O Lord ! ” Laboring, however, as they did, under continual embarrassment from the effect of His human presence on their minds, they were enabled to associate with Him upon much the same footing as pupils with a kind and condescending

master ; a certain profound reverence for His unapproachable excellences mingling with all their feelings, and restrained them from undue familiarity, without, however, rising into that awe which would have rendered His presence unsupportable.

All this is clearly discernible in the incident before us ; an incident which could never have occurred had they possessed just apprehensions of the Divine nature and dignity of their Lord and Master. But neither could it have occurred had their *piety* been of that high order which we are apt to suppose it, but which is totally incompatible with that selfish cupidity, that eager thirst after superiority of place in his imaginary kingdom, with which they were all panting. For what was this but the genuine essence of worldliness ? What but a temper in direct antagonism with that denial of self, which is the very first requirement of the Gospel, the foundation of the Christian character, the soil in which all the Christian virtues grow ? And therefore it was that our Lord so solemnly admonished them, " Verily, I say unto you, except ye be converted (converted, that is, from the worldliness of spirit by which you are at present characterized) and become as little children (in lowliness of mind and simplicity of heart), ye shall not enter into the kingdom of heaven." Views and feelings such as those by which you are at present actuated, will totally incapacitate you for the reception of my Gospel, and for ever exclude you from my kingdom.—While, indeed, their hearts were set upon worldly honor and advancement, their love for anything higher and better must have been lamentably defective. Ambition in them would be just what it is in other men—an element of bitterness poisoning all their other feelings ; and such indeed was its actual operation. It was a source of constant jealousy and bickering and strife, which, but for the authority and solicitude with which on all occasions our Lord interfered to repress them, would inevitably have sundered them from each other, and dissolved their society. Even their attachment to Jesus Himself—sincere, though it unquestionably was, from the irresistible charm of His goodness and love—was,

notwithstanding, contaminated by it with sordid and mercenary motives, which, uncorrected, would infallibly have weaned them from Him. They flattered themselves, indeed, that they had "forsaken all, and followed him:" but the eager inquiry with which Peter enforced his boastful declaration, "*What shall we have therefore?*" plainly discovered how empty was the vaunt, and how little they knew what manner of spirit they were of. "Followed him!" Yes, *literally* they followed Him. They gave Him their personal attendance in His journeyings from place to place; but how little, notwithstanding all His care, all His instructions, all His example, how little had they learned of Him! How little of His temper and spirit, His meekness and lowliness, His self-denial, His beneficence, His mercy! What! Were they following Him then, when, seeing a man casting out devils in his name, they jealously and indignantly forbade him, as a presumptuous intruder into their peculiar province? Were they following Him then, when they wished to call down fire from heaven, for the destruction of the unfriendly Samaritans? These, however, were only characteristic outbreaks, manifestations pure and simple of that same worldliness of heart and mind, which prompted the petition in the text. It was not until the severest disappointment had crushed all their fondest hopes, and dispossessed them of those low and carnal ideas of Christ's kingdom with which they had been intoxicated; not until they found that His kingdom is not of this world: not a monarchy of outward state, but a spiritual kingdom, the reign of truth and righteousness and love; it was not until then that they really followed Him, and showed themselves His disciples indeed. And oh! the change that came over them then! The different men they then became! Then, indeed, when they had received "not the spirit of the world, but the spirit which is of God," then they shone forth in a new character, and showed themselves men "of whom the world was not worthy;" but till then, we confess that we can see little to admire in them, little to imitate.



Now, when you revolve these considerations, does it not seem strange, that men, whose views of the Gospel dispensation were at this period so crude and erroneous, should notwithstanding, have been sent forth by our Lord to preach the kingdom of God? Why, obviously, they were unable to understand the meaning of their own language! Only think of it for a moment. There they were, going about from village to village, and city to city, declaring the kingdom of heaven to be at hand, and calling upon men to prepare for its reception, and yet, of the peculiar nature of that kingdom they were as completely ignorant as the very persons to whom they addressed the proclamation! All that they could intelligently state, was, that the Messiah was come, that He had called them to be His followers, that they were eye-witnesses of the mighty works by which His Messiahship was attested, and that He had sent them forth to make His advent known; but as to what He was to *be*, and what He was to *do*, they were not only totally in the dark, but they were flagrantly in error! How are we to explain this? How, but upon the presumption that they were thus sent forth by our Lord, for the purpose of testing and strengthening their faith in Him, and attaching them more firmly to Himself and to His cause. He gave them power to work miracles in His name, to heal the sick, and cleanse the leper, and cast out devils; and every successive exercise of this power would be an additional demonstration to them of the reality of His Messiahship, and of the approaching fulfilment of the prophecies relating to Him. And as to the substance and manner of their preaching—if they departed at all from the simple formula He had given them, if they expatiated at all upon the simple declaration that the kingdom of heaven was at hand—it must have been from some sudden supernatural prompture urging them to speak, and supplying them with the appropriate language, without, however, disclosing to them the meaning of their utterances: so that they would be much in the same condition as the prophets of old, “who testified beforehand the sufferings of Christ and the glory



that should follow," ignorant of the significance of their own predictions. All this may seem very strange and mysterious, but it shows us the signal propriety with which the Gospel dispensation is called "the kingdom of heaven;" it shows us how exclusively the power was God's, and how the men were merely instruments in the Divine hand.

The incident before us is further instructive as illustrating to us :—

II. THE SORT OF LIFE WHICH OUR LORD WAS OBLIGED TO LEAD ON EARTH ; THE ABSOLUTE LONELINESS OF HIS SOUL. There He was, to His friends and to His enemies alike, a wonder and a mystery ; a mighty enigma ; the light of the world, but shining into darkness which comprehended it not ; no one entering into His purposes, no one understanding His objects, no one able to assist or encourage Him in the work which He came to do ! Like the Eternal Father, He dwelt in light which no man could approach unto. Yes, in more senses than one, the Son of Man while on earth was also in heaven ; His views, His feelings, His designs, so immeasurably above the level of men's thoughts and aspirations, that it was as if only the *lower parts* of Him were visible ; as if He walked with His feet indeed on the earth, but His forehead in the skies. The work He came to accomplish no one knew ; nor could He discover it to any, for none could receive it, none understand it, even when He declared it in language the most plain and literal. "Behold," said He to His disciples, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished ; for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit upon : and they shall scourge him, and put him to death : and the third day he shall rise again. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken." The cup that He was to drink of, the baptism that He was to be baptized with, these things were ever present to his mind ; but there

was none to cheer Him when straitened by the thought of them ? He was not of the world ; and them He had chosen out of the world to be with Him in His temptations—but they carried the world with them in their hearts ; and, worldly in their thoughts and tempers and desires, they were a constant trial to His patience and forbearance, which, had He been other than He was, would have been all unequal to the task. If Paul might complain that he had “ no man like-minded ” with himself, no one who could enter into his anxieties and solicitudes—how much more Jesus ! Oh, the strength of purpose, the energy of resolution, the intensity of love, that must have been necessary to sustain Him through all this ! With the mighty incommunicable secret of His mission ever pent up in His heart—imagine, if you can, the weight of unutterable feeling with which every sigh of his must have been laden : and what, when He retired to the mountain to pray, and unbosom Himself to Him who alone in all the universe could understand Him, what must have been the breathings of His soul !

But let us bring the subject nearer home, and look at it in its application more immediately to *ourselves*.

One thing, then, which it especially teaches us, is, *the necessity of clear Scriptural notions of the true nature of Christ's Kingdom upon earth*. Low and carnal conceptions of it will necessarily have the same operation in us as they had in the disciples. They will prevent us, just as they prevented them, from receiving the Gospel in its spirituality and its power ; while, at the same time, they will generate low and carnal affections, precisely in harmony with themselves, and directly, therefore, at variance with all those principles and tempers and dispositions, which it is the great object of Christianity to promote. As long as the disciples were looking for the establishment of a worldly monarchy, their minds were imperviously closed against all the grand peculiarities of the Gospel. In vain did our Lord apprise them of His approaching sufferings and death ; in vain did He tell them that “ the Son of Man came not to be ministered unto, but

to minister, and to give his life a ransom for many ;” in vain did He tell them that He was “ the way, and the truth, and the life,” and that “ no man could come unto the Father but by him ;” they understood Him not ; they could not understand Him, for all His sayings they were endeavouring to interpret by this one cherished idea—that He was to be a King, and literally to re-establish the throne of David. Everything which they could *not* reconcile with this, was hidden from them ; while everything which they *could*, was perverted into a delusive congruity with this pernicious fallacy. Such was its *intellectual* operation ; while its *moral* effect was, as we have seen, to foster cupidity and ambition, jealousy and discord, and strife ; an intolerance of spirit, that saw only an enemy where it ought to have discerned a friend ; and a merciless resentfulness of temper, that would have commanded lightning from heaven for the gratification of its vengeance. And just so it was in after-times, when they were called away from their inspired ministry in the Church, to receive the reward of their labors. The error with which they had been infatuated was then revived in another form ; and along with it came, as its inseparable attendants, the numberless evils of which it is the parent. The idea gradually rose in the Church, that the kingdom of Christ, instead of being the reign of Divine truth in the heart of man, “ bringing every thought into captivity to the obedience of Christ,” and manifesting itself in the exhibition of that “ love” which “ is the fulfilling of the law,” was an outward and visible polity, a great and powerful corporation, a splendid hierarchy, to which all men were to do homage, and into which the kings and princes of the earth were reverentially to bring their treasures, as obedient subjects and children of the Church. Under the influence of these low and sordid views, by which the kingdom of Christ was identified with the external grandeur of the Church, the love of the truth was gradually superseded by the lust of ecclesiastical power and authority. Not the salvation of souls, not the spread of the Gospel, not the multiplication of Christ’s

spiritual subjects, but *the exaltation of the Church visible*, the advancement of its power and greatness—this became the grand object of anxiety, and to this every other consideration was subordinated. Naturally, therefore, and necessarily, as the love of the truth declined, the Church lost its purity. Naturally and necessarily, as the lust of power became predominant, it corrupted the truth into the instrument of its own ambition ; debasing it down to the tastes and inclinations of the multitude, to whom the severe spiritualities of the Gospel were only irksome and repulsive, and who must therefore be allured into the Church, by a religion better adapted to the pride and cupidity, the indolence and sensuality, of our nature. Thus it was that the superstitions of heathenism were gradually incorporated with Christianity ; for when the love of the truth was lost, there was nothing to resist their introduction. Thus it was that the sacrament passed into a sacrifice, and the minister rose into the priest, and the priest swelled into the potentate, until at length “the man of sin, the son of perdition,” was revealed in all his gigantic proportions, and the Church, from being the faithful witness and keeper of the truth, the light of the world, the salt of the earth, was converted into a nursery of superstition, a hot-bed of lies, a mighty engine of priestly domination and Satanic tyranny.

And as it was thus that the anti-Christian Church of Rome attained its disastrous ascendancy, so in this consists still, in great measure, the principle of its strength, and the power of its fascinations. By this it is that so many are still entangled by its wiles and seduced into its communion ; by thus confounding the inward and spiritual with the outward and visible ; by identifying the power of the truth with the prevalence of a certain form of Church polity ; in short, by representing the kingdom of Christ as a kingdom of this world—a poisonous fallacy, but one to which our sensuous nature and our carnal mind, ever longing for that which is outward and palpable, strongly incline us ; and which, therefore, the father of lies is ever busy to employ, as a powerful

instrument of achieving his conquests and spreading his delusions. Once, indeed, lose sight of the great truth that *the kingdom of God cometh not with observation*—that it is not a visible thing, a thing of form and ceremony, of pomp and state, but that its seat is in the heart, and that its existence is to be ascertained only by its effects; and that these effects are nothing other than the virtues and graces of the spiritual man—the meekness and humility, the purity and holiness, the justice and the mercy, of which Christ Himself was the exemplar; and that by whomsoever, and by whatsoever, these virtues are promoted, in that proportion Christ's kingdom is advanced—once lose sight of this, and we are half way on towards Rome already; the reast may be easily accomplished, and Satan lead us captive at his will.

The subject is also instructive as illustrating :—

III. THE TRUE SPIRIT IN WHICH PRAYER SHOULD BE OFFERED. It was a large and encouraging promise which our Lord made to His disciples, and through them to all who should call upon His name, that all things, whatsoever they should ask in prayer, believing, they should receive. (Matt. xxi. 22.) Mark, however, the condition upon which the promise is suspended—"all things whatsoever ye shall ask in prayer, *believing*, ye shall receive." Our petitions, to be accepted, must be offered in faith; in the perfect assurance that we shall be heard and answered. But obviously, this assurance is compatible only with such desires as we know and feel we may legitimately cherish. If there be any misgiving upon this point, there can be none of that confidence which is essential to prayer, and to which alone the promise is vouchsafed. There may be boldness, rashness, great and criminal presumption, as in the case of the two disciples before us, but there is no faith. "This," says one of these very disciples, and perhaps with a secret reference to this incident in his earlier life, "this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that He hear us whatsoever we ask,



we know that we have the petitions that we desired of him." (1 John v. 14, 15.) In order, then, that our desires may be offered up to God in prayer, they must be such as we know to be accordant to His will; such as, if gratified, would tend to the advancement of His glory and of our own spiritual well-being. For all such we may "come boldly to the throne of grace," in full assurance of the welcome that awaits us there. Wisdom for direction, strength for duty, courage for perseverance, fortitude for suffering, patience for tribulation, "every good gift and every perfect gift," everything necessary for the Divine life, for the development of our spiritual nature and the accomplishment of the spiritual man—for all these things we may ask with a confidence as firm and unlimited as "that God is, and that he is a rewarder of them that diligently seek him." Here there can be no inordinateness of desire, no excess of importunity, for with respect to all these things, His language is, "open thy mouth wide, and I will fill it!" "Be it unto thee, even as thou wilt!" But for all other things, the things that address our carnal appetites, and that act so powerfully upon us all,—wealth, ease, reputation, honor, influence—desire them as we may, faith shrinks from association with them; and if for such things we should venture to pray, it could be only with the distrustfulness which the disciples exhibited; a distrustfulness which at once anticipates and ensures its repulse. Think then: of all the thousand desires that daily move and agitate us, how many could we make the subject of prayer? How many of those which we most fondly cherish, and which are mainly influential in determining the conduct of our daily life—how many are precisely of the same character as that which prompted the unhallowed petition in the text; extravagances of vanity or pride, of covetousness or ambition; desires which we should blush and tremble at the thought of shaping into prayer? Hence it is that so many never pray at all; because they have no desire for the things which God is willing to bestow, and which He encourages us to ask for;



and because the things which they do desire, are things for which they dare not, cannot pray. Alas, that it should be so!—that there should be any man in such a condition of mind as to feel that he has no desires which he can confidently make known unto God ; none which are in harmony with God's own gracious will concerning him ; none but such as he cannot but fear and believe that it would be only consistent with the goodness of God to disappoint and counteract !

With this consideration we leave the subject. May the Spirit of God be with us all, purifying our hearts by faith, and raising all our feelings and purposes into harmony with His holy will, that, thus delighting ourselves in the Lord, He may give us the desires of our hearts!

J. H. SMITH, M.A.

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# The Genius of the Gospel.

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ABLE expositions of the Gospel, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

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## SECTION NINETY-SECOND.—Matt. xxvii. 26—33.

“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.”

SUBJECT: *Christ on His way from Pilate's Tribunal to Calvary.*

**I**N our last section our attention was occupied with Christ at Pilate's tribunal, and in connection with that trial we discovered five things which demonstrated that the condemnation which He there received placed beyond all question the fact that He was not only innocent of the charges brought against Him, but that He was a being of the most exalted holiness of character. In the brief period of His history which elapsed between His condemnation by Pilate and His arrival

at Calvary, as recorded in these verses, there are several things that are note-worthy and suggestive.

We have here :—

I. PILATE DELIVERING HIM OVER TO CRUCIFIXION. “Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified.” According to Carpenter, the probable order of events was the following :—“Pilate, after washing his hands, yields to the Jews, releases Barabbas to them. and, in their presence, has Jesus scourged for crucifixion. Jesus is then taken within the fortress and mocked by the Roman soldiers. Pilate brings him within the Prætorium. He then brings him forth, formally condemns him, and delivers him to be crucified.” Pilate has done his work—has performed his last part in this hellish tragedy. He stands before us as the example of a man perpetrating three enormous evils.

First : *Sinuing against the dictates of his own conscience.* Some men sin *without* convictions. What they do wrong, they do ignorantly. Some sin *with* their convictions. Such are the crimes of conscientious persecutors ; such was the crime of Saul in persecuting the Church. He thought he was doing God service. But here is a man, this Pilate, sinning *against* his convictions. Every effort of his in the piece has been a fearful battle against his own conscience. Miserable man ! His was a desperate struggle against the divinity within him, a divinity which can only be put down temporarily, and put down to rise as the merciless tormentor of its assailant. He who by a crime prostrates his conscience, will soon have it up as the avenging Nemesis of Eternal Justice. This Pilate stands before us as the example of a man :—

Secondly : *Sacrificing truth for popularity.* “He, willing to content the people, gave sentence that it should be as they required.” The people’s will, not his own conscience, was his rule : the people’s favor, not the Eternal, was his God. The voice of an infuriated rabble told more mightily on him than

the Divine voice of duty. In this he was a type of a class of public men who abound in all ages, who love the praise of men more than the praise of God,—men who court public sentiment, flow with the stream, and flatter public vanity in order to be the idols of the hour. The men now, who sacrifice the truth because it is unpopular, and give out those forms and shapes of thought which the populace will welcome, commit in spirit the very crime of Pilate, who delivered up Christ to be crucified, and released Barabbas to liberty. This Pilate stands before us as the example of a man :—

Thirdly: *Having committed a crime, and growing reckless in evil.* With immense difficulties, we have seen, he was brought to pronounce the condemnation ; but having so far broken through all moral restraint as to commit that fearful enormity, he seems ready for the moment to plunge into any other iniquity. Hence we are told, that, immediately after the sentence, he “scourged Jesus.” “The cruelty of this infliction may be conceived of, when it is remembered that the thongs were usually filled with pieces of lead, iron, or bone, to cause a great laceration of the flesh, and that the poor sufferer was obliged to receive the blows upon the naked back in a stooping posture. The ancient scourging appears to have very much resembled the modern knout of Russia. The law of Moses forbade more than forty stripes, but the Romans were subject to no such merciful restriction. The punishment sometimes occasioned death, and appears to have weakened Jesus, in conjunction with other causes, so, that He was unable to carry His cross, and died in four hours upon the fatal tree. Scourging always preceded crucifixion as well as other executions, and added greatly to its pains, on account of the pressure of the torn and bleeding back against the frame of the cross, and the general inflammation of the system.” That the man, who, in his conscience, considered Christ innocent, and who, with the utmost difficulty, was forced to condemn Him, should now give himself up to this infernal torture of Christ’s body, reveals an awful fact in

the history of sin, namely, that one crime so prepares for another, that at last the soul riots and revels in enormities. As the taste of blood maddens the beast of prey with the spirit of destruction, the commission of sin rouses the depravity of the soul to crimes of deeper dye. Sin is as when "one letteth out water." Once open for the pent-up waters an aperture, however small, and soon the whole will roll itself through with ever-increasing force and flow.

We have here :—

II. THE PEOPLE RECEIVING THE OBJECT OF THEIR CHOICE. "Then released he Barabbas unto them." Who was Barabbas ? Another evangelist tells us that he was a robber, "who for a certain sedition made in the city, and for murder, lay bound with them that had made insurrection with him." From this we infer that he was notorious amongst those bloody insurgents, the chief amongst the men of plunder, rebellion, and murder. This was the man the people selected ; they were unanimous in their vote, they cried out "all at once" and that repeatedly, "Away with this man and release unto us Barabbas." You can see in this choice of the people two things, which, alas ! you can see in all subsequent ages—the unpopularity of right and the popularity of wrong.

First : *The unpopularity of right.* "Away with this man," said they. Why away with this man ? Because he was the embodiment of right, and the exponent of principles which clashed with the prejudices, the passions, the interests, and the habits of the age. Truth in its majestic all-sidedness has never been popular. It acts on the public conscience as strong daylight on the diseased eye, and the people shrink from it and "love darkness." Were a man of the same humble condition and aspect as Christ to appear in this age to us—the men in this island—to live as Christ lived, and preach out the great things which Christ preached, denouncing the Scribes and Pharisees of the hour, and thundering invectives against wrong on all hands, regardless of men's prejudices, interests, frowns, or smiles, would not the "away with him" reverberate

from one end of Britain to the other? Right has ever been unpopular, and still is.

Secondly : *The popularity of wrong.* These people would not only not have the right, but would have the wrong, and not only would crucify Christ, but would release Barabbas. Barabbas, the representative of fraud and violence, they elected in preference to Christ, the representative of purity and peace. Who have ever been the popular idols? Not the men who exhibit most of the spirit of Him, who would not cause "His voice to be heard in the street, break the bruised reed, or quench the smoking flax." But the men of dashing swagger, unscrupulous daring, and unbounded pretensions. The people's heroes have always borne a greater resemblance to Barabbas than Christ. The fact is, the world is corrupt, and the corrupt world can only love its own. There is no honor in being the people's idol. The people always deify their own attributes. Verily, woe unto the man when all the people speak well of him. Since the people voted incarnate virtue to death, and incarnate wickedness to freedom, one has no confidence in their suffrage; their voice to one's ear is anything but the voice of God. Their praise is but the breath of depravity, which, however fragrant for the moment, is essentially noxious :—

"Who grasp'd at earthly fame,  
Grasp'd wind, nay worse,  
A serpent grasp'd, that through  
His hand slid smoothly,  
And was gone, but left  
A sting behind, which  
Wrought him endless pain."—POLLOCK.

We have here :—

III. THE SOLDIERS' TREATMENT OF CHRIST. "Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers," &c. The scourging by ruffians, under the direction of Pilate, being over—with blood flowing from every pore, a thrill of agony



on every nerve, the whole frame quivering with torture—Christ is subjected to other indignities by fresh hands. He is taken to the common hall, the governor's palace or house, by the soldiers; this was a magnificent edifice built by Herod the Great. Here He is at their mercy. The Jews cannot enter this place; they are too holy for it. Contact with the soldiers would defile them for the Passover, forsooth. The soldiers therefore have it all their own way. "The whole band" or cohort in the Roman army, numbering perhaps, from four to six hundred men, are assembled around the sufferer, not to heal His wounds or to alleviate His anguish, but to aggravate the agony. These men, trained to deeds of infamy and blood, the miserable hirelings of wickedness, revelled in their fiendish work. The whole genius of wickedness seems to blaze out in their conduct, as from the fires of the accursed world. We may learn from their conduct here, that the *genius of wickedness is malignant*. These men could have had no personal reason for disliking Christ; He had never perhaps come into direct contact with *their* prejudices or interests, and one might therefore have expected that when He was handed over to them in bleeding agony, that their hearts would have been touched with kindness and sympathy. But no, wickedness is essentially malignant. Sin is malevolence, and the destiny of its victims is the torment of each other. The head of the great family of the wicked, both in hell and on the earth, is like "a roaring lion, walking about, seeking whom he may devour." We may learn from their conduct here, also, that the *genius of wickedness is venal*. These miserable soldiers sold themselves to such work. They were the base minions of their masters. What they did they did to please their "governor," and would have done anything for hire. Like all wicked men—heartless tyrants to those beneath them, but fawning sycophants to those above. The great father of all such crawls as a serpent. Moreover, we may learn from their conduct here, that the *genius of wickedness is scoffing*. Their work now consisted in a great measure of mockeries, and taunts and sneers. In mockery

they put on Him "a scarlet robe." Mark says it was "purple." Probably some old cast-off general's coat which they found and threw around Him in derision. The "purple" here does not designate color, but badge. It was the royal hue. In mockery they "plaited Him a crown of thorns and put on His head ;" they wove a chaplet of thorns, and, in derision, placed it on his brow, as well to torture as to insult Him. In mockery they put "a reed in His right hand," which bore a ridiculous contrast to that strong staff of gold and ivory which kings were wont to wield as a sceptre. In mockery they "bowed the knee before him," playing off the farce of loyalty in order to show the contempt which they had for His kingly pretensions. In mockery they cried, "Hail, King of the Jews." Scorn is ever an attribute of wickedness. Jeers and gibes, sneers and ridicule, directed against sacred things, are the ritualism of devil-worship. He who sits in the seat of the scorner, sits by the threshold of hell. Having done all this, "they spit upon him, took the reed and smote him on the head," &c. Then they "led him away to crucify him." It is remarkable that during the whole of this treatment Christ afforded no resistance and uttered no words. Sublimely passive is He. "As a sheep before his shearers is dumb, so he openeth not his mouth." He, who with the glance of His eye could have scathed them into ashes, appears as a lamb in the jaws of a wolf, as a dove in the claws of a vulture.

Here we have :—

IV. SIMON COMPELLED TO BEAR HIS CROSS. "And as they came out, they found a man of Cyrene, Simon by name ; him they compelled to bear his cross." As they came out of the city—for the execution of criminals was commonly outside the gates. Who was this Simon ? Mark and Luke speak of him as a man coming out of the country. Mark adds, that he was the father of Alexander and Rufus. Cyrene is in Africa, lying west of Egypt, on the Mediterranean Sea, belonging to Lybia. It was a great resort for the Jews, because they there enjoyed peculiar immunities and privileges.

Probably he had come up to Jerusalem to attend the Pass-over. He seems to have been a stranger, and, to human appearance, casually met with on this occasion. He was compelled to bear the cross now, not from pity for Christ. Christ's bleeding and lacerated frame had lost its strength, and the burden of the cross He could not carry further. It would seem from John xix. 17, that He had borne it for some distance, but He gave way under His weakness and His wounds. That cross must be borne to the place of execution, and they compelled this stranger to bear it. Nor did Simon bear it from pity; he was "compelled" to do so. The instrument of torture he bore by compulsion. Pity! Christ met with no pity. From the hardened ruffians, the fires of wickedness had burnt out the kinder sentiments of their nature.

Here we have :—

V. THE MIS-DIRECTED COMPASSION OF THE WOMEN. This is not recorded in Matthew's narrative before us: but it occurred during Christ's journey to Calvary, as the other evangelists testify. "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in a dry?" As we have elsewhere remarked on this passage, we need offer no comment here.\*

\* See "Homilist," vol. ii. p. 123; also vol. v., p. 398.

# Germ of Thought.

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SUBJECT:—*Human Life.*

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”—Eccles. xii. 1—8.

Analysis of Homily the Five Hundred and Ninety-sixth.

**S**UPPOSING (which is the general impression of Biblical scholars) Solomon to be the author of this poem, a poem fertile in lofty sentiment and grand in expression, there are two facts which commend it especially to our attention. First: *It is not the effusion of an ascetic.* Were this the language of a sour, acrid, and lean-natured man, it would not have for us the force which it now has. We should have felt that the author prohibits pleasures he is incapable of enjoying, and throws that gravity over life which is but a mere shadow of his own gloomy nature, and, that, therefore, his sentiments are not of universal application. The reverse of this, however, is the fact. The author was a man of a genial and sunny temperament, with strong appetites and wide

capacity for pleasures of every kind, and therefore his views of life, however serious, are not too deeply tinged with solemnity. Secondly: *It is not the effusion of a theorist.* Were this the language of a man who had never enjoyed life, who was in practical ignorance of its pleasures and gratifications, and who spent his time in abstract studies, theorizing about things, we might have set aside his judgment, by saying that the man was a mere dreamer. He did not know what the real pleasures of life are. That, however, is not the fact. Solomon had been a practical epicurean, a voluptuary; he drank deeply of every stream of pleasure. (Eccles. 2, 1—11.) This poem, therefore, has great practical force, inasmuch as it is the effusion of a man endowed with great capacities for pleasure, and who had given himself to great indulgences. It is a poem on human life, and leads us to consider three things connected with man's existence.

#### I. THE SUCCESSIVE STAGES OF HUMAN LIFE.

First: *Here we have the growing stage.* "The days of thy youth." No stage of life is more interesting than this. The nature is warm, the senses are keen, and the limbs are agile; the imagination glows with bright visions of the future; the heart is susceptible of tenderest impressions, and the intellect is untrammelled by prejudice, and thirsting for knowledge. Beautiful period this! It is the opening spring, full of germinating force and rich promise.

Secondly: *Here we have the declining stage.* "While the evil days come," &c. What are those days? Days in which you will have "no pleasure." The decline of life is here described as true to nature as it is beautiful in poetry. It is described as marked by a haziness of prospect. "The sun be not darkened," &c. The world, looked at through the eye of age, is a very different thing from what it is viewed through the eye of youth. There is no glow in the landscape, no streaks of splendor in the sky; there is a deep shadow resting over all. "The keepers of the house shall tremble." The arms, agile in youth, and brawny in manhood, mighty

in mechanism and in battle, weak and palsied with years. "The strong men shall bow themselves." The firm and well-jointed limbs that bore up the body, unconscious of its weight; that climbed the mountains and rejoiced in their strength—totter in weakness and become helpless beneath the load. "The grinders cease because they are few." The mechanism by which the body appropriates food and thus repairs the waste of nature, is worn out, and there is the toothless jaw." "Those that look out of the windows be darkened." The eye, once sharp to discern the distant and the near, to observe the varied forms of things, and mark the countless hues of nature, has become so dim, that even in the brightest day, all things appear in mist. "And the door shall be shut in the streets." That is the mouth by which the body takes in its food, and the mind sends out its thoughts, but is now seldom employed for either purpose; eating and speaking become too great a difficulty, and the door is nearly shut. "And he shall rise up at the voice of the bird." The power of sound sleep is gone, the night is long, the bed is wearisome, and the first notes of the first birds of the first grey beams of morn are heard. "And all the daughters of musick shall be brought low." The ear has grown too heavy to catch the notes of music, and the throat too quavering to sound out any strains of melody. "Also when they shall be afraid of that which is high, and fears shall be in the way." Everything is a difficulty to infirm age, and the shattered nerves descry a lion in every path. "And the almond tree shall flourish." Locks once golden or raven, grow hoary, like the blossoms on the almond tree. "And the grasshopper shall be a burden." The load of infirmities will not allow him to bear the slightest weight. Even the grasshopper is a burden. "And desire shall fail." All purposes of life have evaporated, all interests are gone, all warm sympathies are extinct, all appetites are benumbed, life is a blank. "Barzillai, Come thou over with me, and I will feed thee with me," &c., said David. (2 Sam. xix. 33—35.) This is life in its declining stage; very poetically de-



scribed, it is true, but does it not answer exactly to the observation of all, and to the experience of age?

Thirdly: *Here we have the dissolving stage.* "Man goeth to his long home." The grave is the long home of his body, eternity the long home of his soul. "The silver cord is loosed." The allusion is here to the magnificent gardens of the East, such as Solomon himself had. These had fountains and cisterns, which were the source of life, fruitfulness, and beauty. They had their pitchers with their wheels, by which the water was raised, and the bowl to bear it forth, with the "silver cord" by which it was kept in its place. When these were destroyed, the waters of the fountain were of no use to the garden, and death soon reigned around. Death destroys this in man. "Then shall the dust return to the earth as it was, and the spirit return unto God who gave it." The body was never anything else but living dust; though pampered with luxury, robed in the costumes of royalty, and the tenant of palaces—nothing but dust. "To dust it returns; the soul unto God who gave it." From God it came—emanation of His own effulgent nature, and back to Him it goes.

II. THE SOVEREIGN OBLIGATION OF HUMAN LIFE. There is an obligation which runs through *all these stages*, meets man in every step he takes. What is it? Here it is: "Remember now thy Creator." A practical remembrance of the Creator is binding for ever and everywhere upon all moral intelligences. Two things are necessary to the discharge of this obligation.

First: *An intellectual knowledge of the Creator.* Memory has to do only with objects that are known. We cannot remember anything of which we have no knowledge. What knowledge have we of the Creator? Creator! The character is sublimely unique. There is but *one* Creator. Three ideas are included in our conception of this transcendent character. (1) *Absolute origination.* We think of Him as one antecedent to all other existences, existing in the unbroken solitudes of

immensity, having in himself the archetypes of all that ever has been, of all that ever will be ; and the power of giving them forms of existence distinct from Himself.

It was with Him to determine whether there should be a universe or not, and what kind of universe it should be, &c. "Thou, Lord, in the beginning," &c. Another idea included in our conception of Creator is (2) *Absolute proprietorship*. What He has created is His unconditionally, and for ever His. "All souls are mine," &c. There is yet another idea included in the conception of Creator. (3) *Absolute obedience*. If we all have and are are His, ought we not in all things to be regulated by His will ? Ought not His will to be our sovereign law in all things ? Should not the great question of our being be, "Lord, what wilt thou have me to do ?"

Another thing necessary to discharge this obligation is—

Secondly : *A heart sympathy with Him*. Whilst knowledge of a being is essential to the remembrance of him, it does not necessarily secure such a remembrance. Many things we have known, which, if not entirely sunk to oblivion, are seldom recalled to memory. A *heart* interest in a known object is essential to a remembrance of it. Memory is the servant of the heart. There are especially two feelings of the heart, that will ensure the remembrance of a being,—*gratitude* and *hope*. Those who have served us as benefactors, if we are truly grateful, we shall remember, and those also who have promised to serve us, if we hope in their promises, we shall not easily forget. What has God done for us, and what has He promised to do ? Let the heart be duly impressed with *gratitude* for the past, and with *hope* for the future, and we shall assuredly remember Him.

III. THE CHOICEST PERIOD OF HUMAN LIFE. What is the most important period of life ? This terribly solemn old poem supplies the answer ; it is *youthhood*—"Remember now thy Creator in the days of thy youth." The royal preacher is

deeply impressed with the incomparable importance of the youthful period of life. He had passed through all the stages of life; he was an old man, and therefore was a competent judge as to which period was most important. Two things show that youth is the choicest period of life.

First: *It is the best period for cultivating a godly life.* Lusts lie comparatively dormant, habits are unformed, prejudices have attained no power; the conscience is susceptible, the heart is tender, the intellect is free, &c.

Secondly: *The cultivation of a godly life in youth will bless every subsequent period of being.* Through manhood, through old age, through death, into eternity, and through all future times, a godly life will ensure true blessedness of being.

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SUBJECT:—*The Kingdom of Christ.*

"Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."—John xviii. 36—38.

Analysis of Homily the Five Hundred and Ninety-seventh.

CHRIST'S trial at the tribunal of Pilate, with its attendant circumstances, we have elsewhere examined.\* It is unnecessary, therefore, now, to offer any preliminary remarks on the connexion in which the grand confession, which Christ now witnessed before Pilate, stands. This "confession" gives us important information as to the nature of that empire which Christ came to establish upon this earth. From it we infer the following things.

\* See "Homilist," Vol. I., Third Series, p. 133.

# I. THAT HIS EMPIRE IS SPIRITUAL IN ITS NATURE AND INSTRUMENTALITY.

First : “ *It is not of this world.* ” What does this mean ? It does not mean —(1) That His kingdom should have no influence upon this world. This would be contrary to all His teaching. He taught that His principles were to “leaven and salt and light the world.” This would be contrary also to fact. His system has modified the institutions of the world, and given new constitutions to countries. His ideas will continue to work upon the heart of humanity, until the kingdoms of this world shall become the kingdoms of our God, &c. It does not mean—(2) That the subjects of His kingdom are to have nothing to do with the political duties of this world. Christianity does not interdict its disciples from the office of magistrate, statesman, king, &c. On the contrary, it binds them to avail themselves of all positions favorable to the diffusion of their heavenly principles. It does not mean—(3) That those of his disciples who sustain political office should not exert themselves to the utmost to promote the interests of His kingdom. Whatever power a man gets in society should be used for the extension of Christ’s empire. Politics, commerce, science, literature, all should be made the servants to Christianity. Kings should be nursing fathers, and Queens nursing mothers of His benign system. It does not mean—(4) That Christ has no control over the governments of this world. “He is exalted far above all principalities, and powers, &c. “By him kings reign, and princes decree justice.” He overrules all. What then does it mean ? Simply this, that His kingdom was not like human kingdoms, built on compromise, and force, and material, in their forms and aims. It was purely spiritual ; it was an empire over the minds and hearts of men, the reign of truth, and love, and right.

Secondly : *It does not employ violence.* “If my kingdom were of this world, then would my servants fight.” Christ’s language here does not sanction, but merely describes the conduct of human government. He does not say, as war-

advocates would have him say, that it is right for human governments to employ violence ; He only expresses their general conduct. All history shows that human thrones have been reared and supported by force. Their foundations are down in the blood and sacrificed rights of millions, conquered by the sword. Christ's empire is not only foreign but hostile to violence. He condemns the sword to its scabbard. His weapons are not carnal ; they are the weapons of truth and virtue, which work as silently and as mightily as the silent dew and the genial ray. His battles are fought—not against being, but against the crimes and curses of being—against falsehood, wrong, oppression.

From this confession we infer—

II. THAT HIS EMPIRE IS WON BY THE TRUTH OF WHICH HE WAS THE WITNESS. “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” About no word have men such vague and conflicting conceptions as the word *Truth*. My clearest idea of truth is this, it is *an agreement with eternal realities*.

There are realities that are independent of all created existences, things of which the universe is but the form and expression. There are eternal principles of truth, beauty, and goodness. He whose language, thoughts, and life *agree* with these eternal realities, is of the truth, is a true man. Agreement of a man's speech with his own mind is a kind of truth. It is called veracity. The agreement of a man's conceptions with these realities is a higher kind of truth. This is the truth of sentiment. But the agreement of a man's whole life, including his speech, thoughts, and actions, is truth in its highest finite forms. The mere truth of veracity may be falsehood, for though the speech may agree with the speaker's mind—his mind, in its conceptions, may not agree with the fact. The mere truth of sentiment, unless it is fully, faithfully, and lovingly expressed, is an imperfect good ; but the truth of life—that is, the agreement of all the activities of the intelligent being with the eternal realities of things—is truth

in its highest creature form. In this form it appeared in Christ. Not only was His speech and His conceptions, but the whole spirit and tenor of His life was in perfect agreement with the eternal realities of wisdom, love, and justice. He was the witness of these absolute realities, the only "true and faithful witness" the world has ever had. He was the Truth. Two remarks may throw light upon this part of our subject.

First: *That the world is under the rule of falsehood.* Ever since the Fall, "the father of lies" rules the world. Lies have become the laws of human activity. Men's ideas of religion, pleasure, dignity, power—the world over—have no agreement with the eternal realities. They are miserable fictions. Men live in a wilderness of phantoms. The Canaan of their hopes is a mirage. "Verily every man walketh in a vain show." The human world is not in keeping with the eternal realities. This explains its social babblings, its ecclesiastical controversies, its national convulsions. Its crime and curse are, that it has bounded into an orbit of fiction.

Secondly: *The grand object of Christ's mission is to bring it under the reign of truth.* "To this end was I born, and for this end came I into the world, that I should bear witness unto the truth." He was the Truth, Eternal Truth incarnate, breathing, living, acting before men. Truth is the mirror of God. The teachings and the lives of the truest men were but broken pieces of that mirror, reflecting only a fraction of the Eternal, and that fraction in a distorted form. Christ's life was the complete mirror. He was "the image of the Invisible God, the express image of his person, the brightness of his glory." In Him, "as in a glass, we behold the glory of the Lord." How directly do His ideas about happiness, and greatness, and worship, contradict the reigning ideas of the world. He taught that happiness was not in what a man has, but what he is; that greatness is not in commanding, but in serving; that worship is not in an occasional service, but in a living spirit. He witnessed to the truth, brought down the ideas of heaven to this earth, revealed the great thoughts of God to human souls.



In this way He builds up His empire; His ideas gradually make an aggression upon the empire of fiction, men come over from the kingdom of darkness into His empire of light and love.

We infer from this :—

III. THAT HIS EMPIRE NUMBERS AMONGST ITS SUBJECTS ONLY THE CHILDREN OF THE TRUTH. “Every one that is of the truth heareth my voice.” The phrase, “heareth my voice,” means obeyeth me. Christ’s idea is, that every true man is his subject, every man whose life agrees with eternal realities.

First: *There are men “of the truth.”* In a world of fiction there are men—few, it is true, in number—who are of the truth, to whom truth is everything; men, over whom forms, dogmas, sect, peculiarities, logical definitions, have no dominion, to whom truth is everything, men who are prepared to make any sacrifice on its behalf, and who will listen to its voice from whatever quarter it may come. Their moral intuitions are not so clouded by sense, interest, or prejudice, as to prevent them recognizing truth, whether it comes garbed in plebeian rags or royal costume. Such men have been found in the falsest periods, and amongst the falsest peoples.

Secondly: *These men of the truth recognize Christ’s voice.* He speaks to their common sense, their moral instincts, and deep spiritual wants, and they hear His voice. Hence, it was from the unsophisticated people, not from the sectaries or theologians, that Christ obtained His disciples.

Of such His kingdom is composed—of true men. His kingdom does not embrace charlatans, hypocrites, men of pretence and sham, but men of reality, men of open-hearted truth. The extent of His Church or kingdom in the world is to be measured, not by the number who wear His name, and who profess loyalty to His throne, but by the number of men who follow truth as He did, even though Calvary may be the goal. Truth has no sectarian limits or geographic boundaries, it is not the property of sects or classes.

The man who has it feels it to be Divine, and that he is a citizen of her holy empire, and is bound to promote her sway.

"How sure it is  
That if we say a true word, instantly  
We feel 'tis God's, not ours, and pass it on  
As bread at sacrament, we taste and pass  
Nor handle for a moment, as indeed  
We dared to set up any claim to such!"

*Elizabeth Barrett Browning.*

SUBJECT :—*Boldness in Religion.*

"I will speak of thy testimonies also before kings, and will not be ashamed."—Psa. cxix. 46.

Analysis of Homily the Five Hundred and Ninety-eighth.

THE Bible is a wonderful book ; a book, which, in the remoteness of its antiquity, the sublimity of its disclosures, the variety of its contents, the majesty of its composition, the power, extent, and benignancy of its influence, stands alone,—alone, bearing the palpable signature of the Infinite—as far superior to other books, as great living nature is to the frail and puny works of art. It is a book which neither the fires of persecution, the hand of time, nor the hostile attacks of infidelity, have been able to destroy. It is a book which contains the fullest, brightest, and last revelation of God to this earth, and which, like the resistless laws of nature, has pursued its course through the sweep of ages, the anarchy of nations, and the wreck of thrones. It is a book with which is associated the sublimest interests of our race, and which is designed and suited to work out the renovation of mankind, to reduce the moral chaos of the world to light and order, to make earth outbloom the paradise where the father of our race spent the morning of his memorable life. In the text we have a noble resolution

of a great man—a saint, a poet, and a monarch—in reference to this book :—

First : *He resolves to speak of it.* It is a wonderful fact that man can talk of the things of God. It implies that he has a capacity not only to form conceptions of these things, but to speak them. Our religion is a social religion ; it is to spread abroad through the world by a free interchange of thought. We are to speak of it, not intrusively, or ostentatiously, or sectarianly, but in the spirit of universal philanthropy and worship.

Secondly : *He resolves to speak of it in the highest circles.* “Before kings.” It is common to talk of religion to the poor ; lectures for the poor and the working classes abound. Are the poor, sinners above all the rest ? I trow not. The popular piety of the day has but little heroism in it. It is ashamed to speak before kings, or to lecture the upper classes ; it flatters them.

Thirdly : *He resolves to speak of it in the highest circles with the greatest boldness.* “I will not be ashamed.” It is not uncommon for men to be ashamed of the Gospel. It too often happens that men who profess to believe in it are ashamed to speak it to others. There are several reasons to justify this boldness in religion :—

I. IT IS A DIVINE SYSTEM. All the arguments for the Divinity of this book may be ranged under one head, one word—*congruity*. (1) The congruity of its contents with collateral history. (2) The congruity of its contents with itself. Though written by different men in different ages, in different lands, there is no essential contradiction. (3) Congruity with our antecedent notions of God. (4) Congruity with man’s reason, intuitions, wants. What folly to be ashamed of speaking of a book whose author is God Himself.

II. IT IS A RATIONAL SYSTEM. In saying this we do not say (1) That men’s interpretations of it are rational. Nor

(2) That all it contains can be comprehended by reason. Its incomprehensibles answer two purposes—furnish an argument for its Divinity, and a schooling energy for the student. There are two facts in favour of this rationality.

First : *That its most thoughtful students have ever been impressed with its reasonableness.*

Secondly : *That it has ever proved itself the most powerful agent in developing the rationality of mankind.* Why, then, should we be ashamed of speaking of a system so rational, a system that can bear the scrutiny of the keenest intellect, the analysis of the severest philosophy?

III. IT IS A POWERFUL SYSTEM. It is powerful :—

First : *Because it is truth.* All truth is powerful.

Secondly : *Because it is moral truth.* Truth for the affections and conscience, is the most powerful kind of truth.

Thirdly : *Because it is remedial truth.* Truth revealing provisions for recovering sinners.

Fourthly : *Because it is embodied truth:*—Truth, coming, not in mere proposition or precept, but in example, in the example of God Himself. It is, indeed, “the power of God.” Every page in the history of its triumphs, demonstrates its Almighty power. Were it a feeble power, you might be ashamed of it, but as it is the mightiest of forces, you may well glory in it.

IV. IT IS A RESTORATIVE SYSTEM. It is a power, not to destroy, but to save. Any power can destroy life—God alone can restore the life of that flower which an insect can destroy. The Bible is a system to save *souls*; to save them from ignorance, error, carnality, selfishness, depravity, hell. Who shall be ashamed of such a system as this? It is the power of God unto salvation, &c.

V. IT IS A UNIVERSAL SYSTEM. It is not for a class, a sect, a province, a period; it is for universal man. There are books of mere local, class, and temporal interest. It is for

the world. How absurd to be ashamed of a system like this. From this subject we may infer—

First : *The intelligibility of religion.* It can be talked about ; one mind can make it clear to another.

Secondly : *The sociality of religion.* Its subjects are of common interest, and tend to excite the tenderest sympathies of the heart.

Thirdly : *The equality of religion.* It has to do with kings as well as subjects ; it addresses itself to man, not to functionaries ; it treats the rich and the poor alike ; and all alike stand in equal need of its communications.\*

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## Biblical Exegesis.

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### *Another Gospel.*

“Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπο τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· Ὁ οὐκ ἔστιν ἄλλο· εἰ μὴ τινές εἰσιν οἱ ταρασσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. Ἀλλὰ καὶ ἐὰν ἡμεῖς ἡ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.”—Gal. i. 6—8.

### ENGLISH VERSION.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel : which is not another ; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”—Gal. 1. 6—8.

THE plain English reader experiences a difficulty in the use of the word *another*, twice. It seems to him that the apostle

\* For testimonies to the worth of the Bible from great men, see “Pulpit and its Handmaids,” present number.

first predicates of the "gospel" which he is opposing, that it is "another," and then denies that it is "another." One glance at the Greek removes the difficulty. Two words are used there where one is found in our authorized translation. The first word, *ἕτερον*, means *different*, the second, *ἄλλο*, means one of the same kind, which differs only numerically. He asserts it to be a *different* Gospel, not *another*, but the Gospel *perverted*. We therefore translate the sixth and seventh verses thus:—

I wonder that ye are so soon transposed from Him that called you through the grace of Christ unto a different Gospel: which is not another; only there are some who trouble you, and seek to pervert the Gospel of Christ.

The eighth verse is rendered correctly, but not neatly. This, however, was no fault of the translators, but was owing to the difference of the English and Greek idioms.

This eighth verse should be studied by such as would rest the whole weight of the Christian evidence on the basis of miracle. It teaches, very clearly, the superiority of that evidence which is spiritual. The words of Samuel Taylor Coleridge are worth quotation:—

"If any man preach another Gospel, though he should work all miracles, though he had the appearance and evinced the superhuman powers of an angel from heaven—he was at once, in contempt of all imaginable sensuous miracles, to be holden accursed."—*Notes on English Divines*, Vol. 1. pp. 245, 6.

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## The Christian Year.

BY A CLERGYMAN.

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EASTER DAY.

"The Lord is risen indeed."—Luke xxiv. 34.

THE resurrection of Christ was far more prominent in the preaching of the apostles than it is in the preaching of the present day. The apostolic office was ordained for the very purpose of witnessing this chief and most significant fact of



Christianity. Acts i. 22. When St. Paul is giving to the Corinthians (1 Epist. xv. 3, 4) an epitome of the Gospel, he mentions two facts, Christ's death and resurrection, as involving the whole. A little after, (verse 14) he declares the latter to be of such importance, that if it were shown to be false, the whole apostolic witness and the whole Christian faith would inevitably be falsified also, and would perish with it. Doubtless the stress laid on the resurrection by the first preachers of the Gospel, is to be attributed to the meaning which it gives to the other parts of our Lord's history. None, whether friends or enemies, doubted of the death of Jesus; it was the resurrection which was disputed. Apart from this, the death was joyless and unmeaning; but the fact of the resurrection once admitted, it not only assumed a glory and a significance of its own, but imparted at once a glorious significance to the rest.

First : *Christ's resurrection has a high probability antecedent to all direct proof.*

David Hume, in his *Essay on Miracles*, Part I., advocates this principle :—"That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish; and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force which remains after deducting the inferior." He afterwards denies that such testimony has been given even to the miracles of Christianity.

His definition of a miracle, as "a violation of the laws of nature," is, to say the least, questionable. *Nature* is an equivocal term. If it means *inanimate matter*, we have hourly instances of the overmastering of inanimate matter by spirit. If it means *the ordinary course of things*, the conception is too indefinite to be of any scientific value. We have not a sufficient knowledge of the ordinary course of things to justify us in deciding what is ordinary and what is not. For aught we know to the contrary, the occasional exercise of

immediate Divine agency, without the limits of our usual experience, may be as much a part of the Divine *order* as any immediate acting of the human will on that department of the world which is subject to our power.

The *alleged object* of a particular miracle should always be taken into account.

If we judge according to sense, and take a low view of man, and regard God merely as a First Cause, then the occurrence of a miracle will consequently appear strange and unlikely ; but if we have a decided conception of God as a Person, with Fatherly dispositions towards His creatures, it becomes exceeding probable that He will manifest Himself to them, for the gratification of His own love, and for the perfecting of their natures. And as the Person whose manifestation of Himself is thus probable, is omnipotent, miracles are probable in the same degree. It is of course impossible to say what particular miracle will probably be wrought, but it is equally impossible to avoid perceiving the probability of an alleged miracle in proportion to its fitness to manifest clearly and affectingly the Divine character, and to establish communication between God and man. But this is precisely the character of Christ's resurrection. If real, it is the most clear and affecting revelation which is conceivable of the Fatherhood of God, and of the way in which He will be worshipped.

The *circumstances* of any alleged miracle should also be taken into consideration.

If we judge merely according to sense, and think God to be uninterested in human affairs, we shall with difficulty be persuaded to believe in miracles. But if we conceive Him to be the just Governor of the world, we shall be prepared for His intervention on occasions of sufficient importance. In the case of Jesus Christ there are undenied and undeniable facts which are to be considered in connexion with the resurrection, and which are quite as extraordinary and wonderful as the resurrection itself. His character stands absolutely alone in excellence in the history of the world. He is not

only better than the best of men, but better than their best conceptions ; His perfection being so far exalted above the loftiest ideal creations of Greek and Roman moralists, as those ideal creations are above actual humanity. Yet this marvellous being, who has exhibited the only instance of perfect virtue ever seen in our world, was hated by his contemporaries, and put to a shameful and cruel death. If ever there was a crisis calling for Divine intervention, it was this. The resurrection of Christ is justice done in the highest of all instances, the injustice of men reversed by the intervention of God. Considering, therefore, the alleged *object* and the undeniable *circumstances* connected with Christ's resurrection, instead of being "thought a thing incredible," it ought to be regarded as having a high probability, antecedent to all direct proof.

Secondly : *No event in history is better attested* than Christ's resurrection.

The witnesses had the best possible opportunities of knowing the truth. They were free from fanaticism. Their number was sufficient to preclude mistake, and their honesty is proved by the hardships, and even, in many cases, the death, which their persistence brought upon them. A calm and unprejudiced study of the New Testament, a consideration of the vigorous growth of the ancient Church, whose very existence supposed the truth of the resurrection, and the witness continued down to the present day by observances and institutions otherwise unaccountable, will produce a firm confidence that the common belief of Christendom is founded on a rock. We shall not, however, enlarge on this subject, further than to direct attention to an argument which is not often urged, though it has considerable force ; we mean *the revolution produced in the minds of the apostles by the conviction that their Lord was risen*.

Compare the weakling Peter in the hall of Caiaphas, ashamed at the question of a girl, and faithlessly denying his Master—and Peter, after the resurrection, an intrepid giant before the rulers ; compare the cowardice of the

disciples in general at the apprehension of Jesus in the garden, when "they all forsook him and fled," or their depression after the crucifixion, when "they mourned and wept," (Matt. xvi. 10), with their exulting boldness when their scepticism had slowly yielded to the consolatory belief of what seemed too good to be true, that *the Lord was risen indeed*;—and then say how this change is to be accounted for, but by the supposition of the truth of their testimony, that "He had showed Himself alive to them after His passion by many infallible proofs." Acts i. 3.

Thirdly : Christ's resurrection *has the most important moral and spiritual significance.*

The Gospel is distinguished from philosophy as being an announcement of facts, which are partly demonstrative of other truths, and partly themselves the truths to be believed.

The resurrection of Jesus *proclaims that God is on the side of rectitude.* The dying Jesus appealed to God's justice against the Jews. His crucifixion was the greatest injustice ever perpetrated, and therefore His appeal was critical. Had He continued under the power of death, His sepulchre would have been the grave of hope, God would have seemed insensible to right and wrong among mankind, and oppressed goodness could never after have been consoled by faith in help coming from Him. But the appeal was heard, and the resurrection was the response. "The stone which the builders refused was made the head of the corner." Psa. cxviii. 22.

The resurrection of Jesus is *a declaration of His Godhead.* He had asserted Himself to be the Son of God, and as such, to have life in Himself, and to be the destined Judge of the world. John v. 26, 27. On this principle He had predicted His resurrection. John x. 17. Before Caiaphas He had repeated the same unexampled claim, and for this claim, as blasphemy, had been condemned to death by the High Priest and the Council. As their sentence would have been justified and His claim disallowed, had He remained under the power of death, no less was their decision reversed, and His position as the Son of God and the Judge of the world owned and vindicated, by the resurrection.

The resurrection of Christ was *the Father's testimony to the efficacy of the Son's atonement*. He died in obedience to His Father's will. Matt. xxvi. 39. He had told the disciples that His "blood was shed for the remission of sins." Matt. xxvi. 28. At His baptism and transfiguration the Father had proclaimed Him as "His beloved Son, in whom he was well-pleased." And now, as was fitting, after the accomplishment of His work, the same approbation was more forcibly exprest.

The resurrection of Christ is *the principle of our entire salvation*. The destiny of His friends who had trusted in Him, could not but be intimately bound up with His. Had He continued under the power of death, they would have continued—as, indeed, the bitter and cruel disappointment of His death had rendered them—"of all men most miserable." 1 Cor. xv. 19. But his resurrection furnished a glorious commentary on His words, "Because I live ye shall live also." John xiv. 19.

Christ's *life was holiness*. This made it impossible for Him to remain in the grave. (Acts ii. 24, 27.) The body partakes of the character and destiny of the soul. Sin is death of soul and body, holiness resurrection for soul and body. Our sin caused Christ's death; His holiness caused His resurrection, and our entire salvation. Thus His resurrection is the principle, the model, and the argument, of the resurrection of His friends. "He was delivered for our trespasses, and was raised that we might be made righteous," Rom. iv. 25. He carried to the cross a weak and mortal animal body, which was crucified in shame. He rose in glory from the dead, in the same manhood, but with a spiritual body, in power and immortality; the Firstborn of a new order of mankind. "If Christ be in you, the body is dead for the sake of sin, but the spirit is life for the sake of righteousness. If the spirit of Him that raised Jesus from the dead dwelleth in you, He that raised the Christ from the dead will make alive even your dying bodies, for the sake of His spirit that dwelleth in you." Rom. viii. 10, 11.



# The Preacher's Finger-Post.

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## GOD AND THE TRUE.

"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 26—29.

THESE words claim special attention for two reasons—First: *They are the last words of a truly great man.* Moses stands pre-eminent in the ranks of earth's greatest men. Israel's great deliverer, teacher, statesman, renowned in each character through the ages—here are his last words. Earth is receding from his vision, and eternity is opening to his view, and now he speaks. Words from such a man at such a time demand attention. Secondly: *His words refer to subjects of the highest moment.* He bears

his testimony to the character of the God whom he had served, and to the high privileges of those who serve him. They include two subjects—

I. THE INCOMPARABLE GOD OF THE GOOD. "There is none like unto the God of Jeshurun," &c. Stripping his ideas of the GREAT ONE of their highly poetic costume, they represent His activity, grandeur, and eternity. Here is—First: *The idea of activity.* "Who rideth," &c. Not like the God of the heathens. He is ever active; He is activity; He never slumbers or sleeps. "He fainteth not," &c. The universe moves because He moves. Here is—Secondly: *The idea of grandeur.* Sometimes he is figuratively spoken of as riding upon the heaven of heavens (Psa. lxxviii.); sometimes as walking upon the wings of the wind (Psalm civ.); sometimes as flying upon the wings of the wind (Psalm xviii); sometimes as having His way in the whirlwind and storm (Nahum i. 3). The idea is grandeur. The heavens surround and govern the earth. "He is over all." Here is—Thirdly: *The idea*



of eternity. "Eternal God!" Without beginning, without change, without end. "Before the mountains were brought forth," &c. (Psalm xc.); "Of old hast thou laid the foundations of the earth" (Psalm cii.). Oh, eternity, eternity! our loftiest thoughts are lost in thee; lost as a raindrop in the ocean, as a spark in noontide effulgence. "Who is like unto thee?" Of such a being there can be but ONE.

II. THE INCOMPARABLE BLESSEDNESS OF THE GOOD. We must take Israel here to represent not all men, not all the Jews to whom Moses was speaking, but those who in spirit were Israelites. "Who is like unto thee, O people," &c. First: *None are so well protected from the perils of life.* "The Eternal God is their refuge." "God is our refuge and strength," &c. (Psal. xli.) "He is a refuge from the storm, a shadow from the heat when the blast of the terrible ones is as a storm against the wall." Isa. xxv. 4. He is the refuge; the storm must break through Him to touch the inmate. Secondly: *None are so well supported under the trials of life.* "Under are the everlasting arms." Life has trials that often press heavily upon

the good, but the arm of Omnipotence supports them. He has sworn an oath, "that by two immutable things," &c. Heb. vi. 18. Thirdly: *None are so certain of conquering the enemies of life.* "He shall thrust out the enemy before him." Sin, Satan, death, are enemies; but by God's help the good will conquer them, and become more than conquerors, &c. Fourthly: *None are so enriched with the enjoyments of life.* "The fountain of Jacob shall be upon a land of corn and wine." Canaan was a land rich in blessing (Deut. viii. 7, 8), but only a type of the spiritual possessions of the good. These enjoyments (1) They shall possess in safety. "Israel shall dwell in safety alone." (2) In rich variety. "Corn and wine," &c. (3) Under the guardianship of God. "He is the shield of their help, and the sword of their excellency." May this God be thy God, my brother, and thy guide even unto death.

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#### HEAVENLY POSSESSIONS.

"Knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God,

ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 34—37.

THESE words direct us to Heavenly Possessions, and they lead us to notice the apostle's description of them, and the Christian's conscious interest in them.

I. THE APOSTLE'S BRIEF DESCRIPTION OF THEM. First: *It is a "better" substance.* "Better" than anything on earth. It is better in its moral character, in its social enjoyments, in its spiritual services. Secondly: *It is more "enduring."* Everything here is transient. The world is a fleeting scene. But "heaven is an inheritance, incorruptible," &c.

II. THE CHRISTIAN'S CONSCIOUS INTEREST IN THEM. First: *This consciousness is attainable.* The apostle writes to those who *knew* they had this "substance" in heaven. How is it known? Only by the discovery of a correspondence between our character and the character to whom these heavenly possessions were promised. Secondly: *This consciousness is valuable!* It has "a great recompence," &c. This assurance will reconcile us to the trials of life, enable us to bear up with fortitude under the afflictions of this

world, raise us above the fear of death, and enable us to look forward with triumph to the change. Thirdly: *This consciousness is needful.* We "have need of patience." There is so much to irritate, vex, and annoy, in this life, that if we have not patience, our Christian character will be in danger. A conscious interest in heaven will give us this patience. Fourthly: *This consciousness will soon be realized.* "Yet a little while," and our connections with earth will cease, &c. "Yet a little while," and those heavens will open, &c.

#### REGENERATION.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6.

THE great subject of the text is, "Regeneration," which is not a change in natural faculties, nor a mere change in theological ideas, nor a mere change in the eternal conduct, but a change in the controlling disposition of the mind. The text may be taking as expressing the glory of Christ's religion, and from it we infer two things:—

I. THAT HIS RELIGION IS THE DEVELOPMENT OF MAN'S SPIRIT. "That which is born of the Spirit is spirit." The word spirit here stands

in antithesis with the word "flesh." The word flesh is used in at least three different senses in the Bible. To designate existence—"All flesh is grass," &c. To designate moral sensibility—"the heart of flesh." And to designate carnal control. Hence we read of fleshly wisdom, fleshly lusts, &c. ; the carnal mind, &c. In this sense it designates that state in which the spirit is the subject of the body. Christ's religion:—First: *Develops man's spirit.* In the case of thousands, the spiritual nature of man is all but absolutely undeveloped; it is buried in the flesh, and the life pursued is the life of gross animalism. Secondly: *Develops man's spirit rightly.* There is a fleshly development of the spirit, a development by fleshly impulses for fleshly ends. The spirit is but the servant of the flesh. Christ's religion brings out this spirit rightly, on right principles, for right ends. (1) It removes the obstructions to the attainment of knowledge. (2) It gives the deepest interest in all the works of God. The religion of Christ brings out the spirit of the man, brings it out as a student of the universe, as the sovereign of the body, as the worshipper of the Infinite. We infer:—

II. THAT THE DEVELOPMENT OF MAN'S SPIRIT IS THE WORK OF THE DIVINE SPIRIT. "Born of the Spirit." The Divine Spirit alone can bring out from the depths of our fleshly nature the human spirit into holy and harmonious action. Being born of the Spirit implies two ideas—Production, and Resemblance. (1) *Production.* The Spirit is the author of this generation; He supplies the means—the Bible. He applies the motives, "He takes of the things of Christ," &c. Without the Divine Spirit the human spirit will remain for ever "carnal, sold under sin." (2) *Resemblance.* What is born of the Spirit is *like* the Spirit. The offspring is like the parent; like him in sympathies and aims.

Has this change taken place in us? Let us never forget that man, before this change, is flesh, that after it he is spirit, and that the object of Christianity is the production of this change; this is its glory.

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#### THE HERO.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isa. lxi. 1.

THE primary application of these words it is difficult to determine ; — commentators propound conflicting views. (See Barnes.) One thing is clear, that they depict a conquering hero, and, that that conquering hero in some respects resembled Christ.

I. THE HERO HERE IS ONE WHO HAD FOUGHT IN THE MIDST OF ENEMIES. Edom was the one constant enemy of Israel. Bozrah was the principal city, the capital of Edom, and from this Bozrah this conqueror was seen to return. What Edom was to Israel, sin is to the universe. Christ fought in the midst of enemies ; entered the very heart of this sinful world, battled with evil in all its forms.

II. THE HERO HERE IS ONE WHO HAS BEEN DEEPLY WOUNDED. He returns from Bozrah with dyed garments. It should be deeply dyed ; they were deeply stained with human gore. Christ was wounded—wounded (1) In His body ; He was scourged, crowned with thorns, crucified. He was wounded (2) In His reputation. He was represented as a blasphemer, as a political traitor, as the emissary of Beelzebub. He was wounded (3) In His soul. "My soul is exceedingly sorrowful," &c.

III. THE HERO HERE IS ONE RETURNING FROM BATTLE IN GREAT MAGNIFICENCE. "Glorious in his apparel, travelling in the greatness of his strength." Flushed with victory, he moves with the majestic tread of a triumphal hero. With what magnificence Christ returned from the battle of earth to the scenes of heaven. "While they beheld, he was taken up ; and a cloud received him out of their sight," &c. Acts i. 9—11.

IV. THE HERO HERE IS ONE WHOSE CAREER HAD BEEN DISTINGUISHED BY RIGHTEOUSNESS. "I that speak in righteousness." I, the declarer of righteousness (as some render it). Though a warrior, He had invented no stratagems to deceive, and had violated no rights ; Christ was righteous in all His conflicts. He taught righteousness, He practised righteousness, He fought for righteousness, and He died for righteousness.

V. THE HERO HERE IS ONE WHOSE STRENGTH WAS MIGHTINESS TO SAVE. His form was the very embodiment of strength ; He had the build, the bearing, the tread of the mighty one. He was "travelling in the greatness of His strength ;" but His strength

was not to destroy but to save,—“Mighty to save.” Christ is mighty. More mighty than all the forces of the universe combined; they are but the creatures of His energy, the “hiding of his power.” “By him were all things created.” All this mightiness is for what? To destroy? No, to save. To save souls from sin, guilt, misery, hell. His mission to earth was salvation. He came to seek and to save the lost, and for the carrying out of this mission He is Almighty. He is able to save to the uttermost. Let none despair.

#### SPIRITUAL GROWTH.

“I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.”—Hosea xiv. 5—7.

SPIRITUAL growth is evidently the grand subject expressed in this highly figurative language, and from the passage we infer three things concerning spiritual growth.

I. SPIRITUAL GROWTH IS THE GLORY OF MAN. By spiritual growth we mean,—

growth in breadth and accuracy of thought, in depth and purity of feeling, in force and loftiness of purpose,—in energy and heavenliness of character. The soul is a growable existent. Some speak of the soul as if it were a vessel into which you were to pour something; some as a soil into which you were to plant something; some as a block out of which you were to fashion something. These representations are all inadequate and deceptive. It is more like a *seed* than anything else I know in nature. It contains all that it will ever be; its perfection is in the complete development of its latent powers. Religion is not a something growing *in* the soul; it is the soul growing in all that is true and godlike. But our position is that the spiritual growth is the glory of man; this the passage suggests. First: *It teaches us that such growth is connected with beauty.* “He shall grow as the lily.” How beautiful is the lily! “Solomon in all his glory was not arrayed like it.” How beautiful is a soul growing in truth, goodness, and assimilation to God. It teaches us: Secondly: *That such growth is connected with strength.* “He shall cast forth his roots as Lebanon.” How strong



were the majestic cedars of Lebanon. So firmly did their roots strike into the earth that they stood the storm of centuries. The growing soul gets power to resist the wrong, to do the right, endure trial, conquer sin, and welcome death. It teaches us:—Thirdly: *That such growth is connected with expansiveness.* “His branches shall be spread,”—spread like the boughs of those old cedars, offering a shadow from the sun, and a shelter from the tempest. A truly growing soul becomes expansive in its views and sympathies; it outgrows the spirit of sect and the narrowness of human creeds. Its sympathies are world-wide, and its only moral master is Christ. It teaches us:—Fourthly: *That such growth is connected with fragrance.* “His beauty shall be as the olive tree, and his smell as Lebanon.” Sweet was the aroma wafted by the winds that swept over the hills of Lebanon. There is a sweet spiritual savor about a soul growing in grace, and in the knowledge of our Lord Jesus Christ. There is nothing more refreshing to the heart than the spirit, expressions, and bearings of such a soul.

II. SPIRITUAL GROWTH IS THE WORK OF GOD. “I will

be as the dew unto Israel.” His influence upon the soul is the cause of its growth. It is spiritually dead until He touches it, and what is dead cannot grow. His influence upon the soul is as the influence of dew upon the seed, emburied in the earth. First: *It is quickening.* The dew touches the dead grain into life, and draws it out, a thing of beauty, in the morning sun. Secondly: *It is silent.* How silently descends the dew! and how silently does it work. God’s influence upon the soul is silent. His doctrines distil upon it as the dew, he speaks to it in “the still small voice.” The greatest power is always the most silent. “The kingdom of God cometh not with observation,” &c. All Divine things grow out of silence. Thirdly: *It is insinuating.* Softly and gradually it works itself into the ground, moistens and mollifies the soil, and touches the seed with its vital power. There is no violent attack made upon the seed; insidiously it works its way. So with Divine influence; through numerous and sundry channels it flows, and works its way into the soul. Through the dreams of night, and the passing thoughts of the day; through an event, a word, a tract, as



well as through the ordinances of the sanctuary, He often conveys His quickening influence to the soul.

III. SPIRITUAL GROWTH IS THE PLEDGE OF USEFULNESS. "They that dwell under his shadow shall return; they revive as the corn, and grow as the vine." The general idea, here, I take to be this—that they who come under the influence of a soul that is growing in all that is true and godly, would be spiritually blessed. First: *They "shall return."* They shall return to God; in other words, they shall be converted. Secondly: "*They shall revive.*" Like the corn-seed touched by the vernal ray and the morning dew, they shall be quickened into life. Thirdly: "*They shall grow.*" Grow as the vine, with branches clustered with fruit. Fourthly: "*They shall be fragrant.*" "The scent thereof shall be as the wine of Lebanon." Put the whole into one sentence,—the truly growing souls will be the means, under God, of making others grow like themselves. The spiritually living man will quicken others. Godliness is propagative.

#### THE SLEEPER.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 14.

#### NOTICE:—

##### I. THE CONDITION IMPLIED.

It is a condition:—(1) Of moral insensibility. He is "asleep." (2) Of moral death. He is "dead." (3) Of moral darkness. He is without "light."

##### II. THE ALARM GIVEN.

"Awake thou that sleepest." This alarm implies two things: (1) That the sinner is in danger. (2) That he has power to escape his perilous condition.

III. THE SALVATION OFFERED. "I will give thee light." Christ offers:—(1) Life for death. "He that believeth in me shall never die." (2) Light for darkness. "I am the light of the world," &c.

First: Deep contrition. "Awake." Know thyself to be a sinner. Secondly: An effort to escape. "Arise thee from the wrath to come." "Believe on the Lord Jesus Christ and thou shalt be saved."

J. HARKER.

# The Pulpit and its Handmaids.

## ON THE BIBLE.

The most learned, acute, and diligent student, cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct, and illustrate the work of God and the ways of men; and he will at last leave the world, confessing, that the more he studied the Scriptures, the fuller conviction he had of *his own ignorance* and of *their inestimable value*.

SIR WALTER SCOTT.

I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.

BOYLE.

It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; it is all pure, all sincere; nothing too much, nothing wanting.

LOCKE.

A stream where alike the elephant swims and the lamb may wade.—GREGORY THE GREAT.

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.

GOETHE.

There are no songs comparable to the songs of Zion; no orations

equal to those of the Prophets; and no politics like those which the Scriptures teach.—MILTON.

The Christian faith has been, and is still, very fiercely and obstinately attacked. How many efforts have been and are still made; how many books, serious or frivolous, able or silly, have been and are spread incessantly, in order to destroy it in men's minds! Where has this redoubtable struggle been supported with the greatest energy and success? And where has Christian faith been best defended? There, where the reading of the Sacred Books is a general and assiduous part of public worship—there, where it takes place in the interior of families and in solitary meditation. It is the Bible itself which combats and triumphs most efficaciously in the war between incredulity and belief.—GUIZOT.

There is not a book on earth so favourable to all the kind, and all the sublime affections, or so unfriendly to hatred and persecution—to tyranny, injustice, and every sort of malevolence, as the GOSPEL. It breathes nothing throughout but mercy, benevolence, and peace. Such of the doctrines of the Gospel as are level to human capacity, appear to be agreeable to the purest truth and soundest morality. All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as is to be found in the New Testament.

BEATTIE.

# Theological Notes and Queries.

## OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

### THE USE OF PRAYER.

REPLICANT. In answer to QUERIST No. 4, p. 172. Observe—(1) That God is a being who is *unchangeable* in his nature and unlimited in power and wisdom. (2) That God governs the universe by means of *unchangeable laws*. (3) That, therefore, a *miracle*—in the sense of a violation, contradiction, or suspension of the laws of the universe—is *impossible*. For if a mechanic introduces any new wheel or contrivance into his machinery, it proves that the machine as originally constructed was not adapted to secure the desired result: in other words, it was *defective*. This defect proves that the author was deficient (*a*) in *wisdom* to foresee future difficulties, or (*b*) in *power* to execute his perfect plan. As God is deficient in nothing, the machinery of the creation must have been perfect *at first*. To interfere with any of its laws would prove its imperfect construction, and thus cast unwarranted reflections on the natural perfections of the Creator. Therefore a *miracle cannot be a violation or suspension of the laws of nature*. (4) That the laws of the universe include the laws of the spiritual, as well as those of the physical creation; and if *all* these laws were known to us, we might perceive that those singular occurrences which we call *miracles*, were nothing more than the natural and inevitable results of the unchanging laws of the uni-

verse. (5) That mankind, on earth, form a society; but the society of earth is only a part of the great society of the universe, of which angels, redeemed souls, and even God Himself are members. As member of the smaller society of earth, we derive benefit from our associates by *asking*. (6) That we are helped by our friends on earth through the intervention of natural laws. No law of nature is violated. No miracle, in the ordinary sense of the word, is performed. Man has power over the laws of nature. By skill and labour he can press them all to his service. Stream, actinic rays, and electricity, obey his high behest, and by means of these he can benefit himself and aid his fellows. Life may be restored, in the case of suspended animation, by means of a galvanic battery. Without the means of contracting the muscles and elevating the ribs to imitate respiration, life would become extinct. But no miracle is performed. We have simply availed ourselves of our knowledge of the laws of nature and our power over them. May not the members of the great society of the universe help each other and therefore help us, by turning into our aid those laws of nature over which they have control? Spiritual beings become acquainted with our wants and thoughts, when we give to them expression. Our prayers may thus be answered by the agencies of angels and of saints, (Dan. x.) In the case of God, who knows our

wants and thoughts, prayer may be the *condition*. God knows our wants temporally, and has arranged that we should live if we eat nourishing food, and drink wholesome drink, so may our spiritual and other wants be supplied in answer to prayer: but in every case the answer comes *by means* of nature's laws, and not in consequence of their *violation or suspension*. This theory accounts

for the fact, (1) That answers to prayers are often delayed. (2) That the blessings we seek are not always granted. (3) That some of the prayers of the best men are never answered at all. It follows that the benefits of prayer are simply *reflex*, unless the answer can be given *by means of the laws of the universe, and without their violation*. GALILEO.

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## Literary Notices.

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books: it is robbery to retain unnoticed ones.]

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### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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THE HAND-BOOK OF FAMILY DEVOTION. Translated from the German of Heinrich Zschokke. London: Simpkin, Marshall, and Co.

THIS book is a part of Zschokke's "Stunden der Andacht" (Devotional Meditations), a voluminous work of a practical religious character, published by the celebrated Swiss author, a statesman and philanthropist, in the early part of this century, when political convulsions were shaking Europe to its foundations. The "Devotional Meditations" came out in a weekly serial for the purpose of endeavoring to inspire the heart of distracted nations with courage, by establishing their faith in the true and immovable. The serial, continued for several successive years, obtained an immense circulation. The work was a favorite with the lamented Prince Consort, and was the manual of religious instruction read in the royal family circle. After the terrible bereavement of Her Majesty, she solaced herself by making a selection of the essays she preferred; these were translated, and Her Majesty first circulated them privately, stating that "they had been selected by one to whom in deep and overwhelming sorrow they had proved a source of comfort and edification." Four of the essays of that volume, called "The Queen's Volume," are inserted in this handbook. This circumstance, apart from the intrinsic merits of the work, will no doubt ensure for it a large circulation in this

country. The work is not what is called "evangelical," nor what is called "calvinistic," nor "orthodox," in the popular acceptation of the word. It is fired with devotion. Imagine a man with an intellect as strong and sharp as Martineau's, and an imagination as lofty as Channing's, and a theology the same as both, inflamed with devotional sentiments, and you will have Zschokke. It is somewhat a significant fact that the head of the Anglican Church adopts this as her favorite religious book.

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LECTURES ON THE EPISTLES OF PAUL TO THE THESSALONIANS. By JOHN LILLIE, D.D. London: Hamilton and Co. Edinburgh: William Oliphant.

THE author informs us that "in these lectures an attempt has been made to apply the results of a critical study of the Greek to the uses of popular instruction, and the edification of the Church. They are now printed very nearly as they were delivered during the past year in a regular course of pulpit exposition." As far as we have been able to look into this large volume, our estimate of it is not only favorable but exalted. The author's mind seems in close affinity with the genius and scope of the epistle. His translation (though, as he candidly acknowledges, not the most elegant,) seems, for the most part, faithful and clear. His exposition of the apostolic thought, if he does not fathom all its depths, and compass its various sides, throws much useful light upon some of its hitherto obscure parts. We wish the author had been less verbose. Wordiness anywhere is a sad drawback, but wordiness in expositions is a serious evil, inasmuch as sometimes it covers rather than unfolds the text, and maintains a distance between the reader and the original thought. As a rule, we think the expounder of a writer's thoughts should give them not only in a clearer, but a briefer, language than the original. His work should be, to bring the mind of his reader more promptly and directly into contact with the original thought, than he could come through the language in which that thought was presented by its author. On the whole, however, we heartily recommend the work as one adapted not only to enlighten the judgment, but to warm the heart with Christian sentiment.

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"WHAT HATH GOD WROUGHT!" By BENJAMIN SCOTT, Esq., F.R.A.S. London: Morgan and Chase.

THE facts which Mr. Scott here brings together, indicating the improved condition of the world during the last few years, are certainly very striking. Few men are more industrious in collecting valuable facts, or more clear and accurate in their statement of them, than the author; but his explanations of these facts, and reasonings upon them, do not always seem clear and satisfactory. For example, instead



of ascribing the ameliorated condition of the world, within the last three years, to three years' prayer—as the improvement, according to his own account, is *material* rather than *spiritual*—the philosophic historian would trace it to bloody wars, crafty policies, and commercial speculations. Whilst we believe in the efficacy of real prayer, and devoutly trace improvements of all kind to the merciful agency of God, it is too much for our faith that three years of *such* prayer as we generally have, is driving on the world at the speed that Mr. Scott indicates in his very instructive and interesting address.

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THE ILLUSTRATED POCKET CRITICAL AND EXPLANATORY COMMENTARY ON THE OLD AND NEW TESTAMENTS. By the Rev. R. JAMIESON, D.D., St. Paul's, Glasgow; Rev. A. R. FAUSSET, A.M., St. Cuthbert's, York; and the Rev. Professor DAVID BROWN, D.D., Aberdeen. Parts II., III., IV. London: William Wesley. Glasgow: William Collins.

THE high appreciation we expressed of the first part is well sustained by the three parts which are before us. The idea, execution, and aim of this work are alike admirable. It is the Bible Commentary for the people. May Heaven incline the millions to purchase, peruse, and prize it.

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THE EXODUS OF ISRAEL: Its Difficulties Examined. With a Reply to recent Objections. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. London: The Religious Tract Society.

A PLAIN REPLY TO BISHOP COLENSO. By WALTER CHAMBERLAIN, M.A. London: Wertheim, Macintosh, and Hunt.

THE BIBLE IN THE WORKSHOP. Part II. By Two WORKING MEN, a Jew and a Gentile. London: W. Kent and Co.

THE FAMILY OF JUDAH: Being a thorough Examination into, and complete Refutation of Bishop Colenso's first Objection to the Pentateuch, By a LAYMAN. London: W. Freeman.

COLENSO AND JOSHUA: OR, THE MIRACULOUS ARRESTMENT OF THE SUN AND MOON CONSIDERED. By J. ALEXANDER MACDONALD. London: W. Freeman.

O Colenso, what art thou? Knave or dolt? We do not believe thou art either; despite of the insinuations of most of the works which we have seen, professing to expose thy absurdities and wickedness. We think thou art honest, though mistaken, nor do we regret that thou hast published thy mistakes, inasmuch as they lead to investigations that will deepen intelligent faith in the Holy Word. Thou art evidently a man of might, for thou hast called up a number of "Defenders of the Faith." Some fight illnatureddly, with a waspish theology, against thee,



and others, more nobly, fight with thy book. If thou art a true man, we are sure that thou wilt rejoice in having the errors of thy book exposed and vanquished.

In our last number we called attention to several works on this subject, and the general remarks that applied to some of them are not irrelevant to some of those before us.

"THE EXODUS OF ISRAEL" is a work of no common merit. The author is an accomplished critic, accustomed to honest research, skilful in argument, and honorable in debate. Though he intimates that Colenso is a "lunatic," yet he reasons earnestly and successfully with his hallucinations. This is strange!

"A PLAIN REPLY" is also from a clergyman. Although the author regarded Dr. Colenso's book as not worth the "six bright shillings" that he had paid for it, it has evidently roused his faculties to vigorous action. His work is one of the most searching, thorough, and conclusive that has appeared on the subject.

"THE FAMILY OF JUDAH" is a tract which will repay perusal.

"COLENZO AND JOSHUA" is also a tract, treating of the miraculous "arrestment of the sun and moon." Mr. Macdonald thinks as a sage, imbued with reverence for the Bible.

"THE BIBLE IN THE WORKSHOP" is a second part of the work we noticed in our last number, and is an able continuation of the argument.

CONGREGATIONAL CHURCH HISTORY. By JOHN WADDINGTON, D.D.  
London: Ward and Co.

THE MODEL CHURCH. By L. B. BROWN. London: W. Freeman.

THE CHURCH OF THE NEW TESTAMENT. By the Rev. JOHN ROSS.  
London: Ward and Co.

LESSONS FOR NONCONFORMISTS. By JOHN STOUGHTON. London:  
Jackson, Walford, and Hodder.

THE EPISCOPAL STATE CHURCH. By the Rev. T. ADKINS. London  
Jackson, Walford, and Hodder.

HERE is a little batch of Bicentenary effusions. Our readers know, that in this *wonderful* movement—which had its hour when its orators strained their lungs, and their auditors grew hoarse with cheers—we never felt any interest but that of sadness, on account of the hideous forms of sectarianism which were brought to light. It is all over now, and the most thoughtful of its advocates, we should imagine, to-day, feel just as much interest in it as we do. However, fidelity to our critic's canon bids us to notice what remains on our table of unnoticed works on the subject. This we shall do in the briefest possible manner.

"CONGREGATIONAL CHURCH HISTORY" is a Bicentenary Prize Essay, and of course must be good; it is truly a useful work. The facts recorded

are interesting to the universal Church, and the author has written with his usual clearness of judgment and pungency of style.

"THE MODEL CHURCH" is a fair and a well-written exposition of the ecclesiastic polity adopted by the congregational Nonconformists.

"THE CHURCH OF THE NEW TESTAMENT" is very similar to the former, but a little more formal in its arrangement and Scriptural in its illustrations.

"LESSONS FOR NONCONFORMISTS." The Rev. John Stoughton was elected to be the great moral teacher on this occasion, to lecture the world on the lessons of the event. His lessons are few, commonplace, and delivered with a somnific monotony.

THE EPISCOPAL STATE CHURCH. An intelligent, but a somewhat one-sided, lecture, by a justly revered Congregational Minister.

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HYMNOLOGIA CHRISTIANA. By BENJAMIN HALL KENNEDY, D.D.  
London : Longman, Green, Longman, Roberts, and Green.

THE CHURCH AND HOME METRICAL PSALTER AND HYMNAL. Edited by the Rev. WILLIAM WINDLE, M.A. London and New York : Routledge, Warne, and Routledge.

POEMS, FROM THE DAWN OF BRITISH LITERATURE TO THE YEAR 1699.  
Edinburgh : John Maclaren.

"HYMNOLOGIA CHRISTIANA" is an elegant volume, and rich in hymnic wealth. It contains no less than fifteen hundred brief and beautiful religious poems, selected with great taste and judgment, and many of these, we are glad to see, answer to St. Augustine's conception of a hymn,—“That a hymn must be praise, must be praise to God, must be praise to God in the form of a song.” Many poems in our hymn books have no praise whatever in them; some that have praise in them, rather praise self, nature, or secondary causes than praise God; and some that have praise to God in them, have not the musical ring of a song. The editor's preface, though short, is in every way a masterly production; it shows alike high culture, mature judgment, and most elevated feeling; the masterly critic, the accomplished savant, and the broad-souled divine.

THE CHURCH AND HOME METRICAL PSALTER AND HYMNAL. This work contains six hundred psalms and hymns, a selection certainly large enough for any congregation. Although they do not all answer to Augustine's standard, they are selected with great judgment, and catholic sentiment, and comprise a large number of the most prized ones in British Christendom. The plan of printing the tunes at the head of the hymns, as in the case of one of the editions, is excellent; it meets the wants of a congregation, and must become popular. As to the tunes themselves, as far as we have examined them, they are beau-

tifully adapted to the ruling tone of the hymn. We should have been pleased, however, if a larger number of hymns had been given to those grand old tunes, "Old Hundreth" and "Rockingham." A single page, for two of less celebrity, given to them, would have answered the purpose. Amongst the tunes we discover several that are new to us, and some of them, such as St. Agnes, by George Cooper, Foundling, by W. Russell, and Stockwell, by Andrew Jackson, will become great favorites, and whose strains will vibrate in the congregations of future ages. The fact that George Cooper, Esq., organist to Her Majesty's Chapel Royal, has revised the music, is sufficient guarantee both for its science and sentiment. We thank the rev. editor for producing a work so free from sectarianism, that it is suited for all evangelical churches, and so cheap that it comes within the reach of the poorest congregation. We wish for it what it must have, an immense circulation.

POEMS. This work contains short poetic compositions from the dawn of British literature, to the year 1699, and though not professedly a hymnology, all the poems have an under-tone of a devotional spirit in them. In truth, we believe with its editor, that all true poetry is but a musical utterance, after that harmony of things which has been marred by the fall. The true muse ever wafts the soul beyond all sensuous firmaments, into the regions of the Invisible and Divine. Many beautiful things are in this book; in them, men from their graves, in ages past, sing eternal things to us, and their strains stir the deep spiritualities within us into sadness and sighs. The book is a gem.

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A POEM ON THE INTERNATIONAL EXHIBITION OF 1862. By "BALAAM'S ASS." Luton: W. Stalker. The author, who calls himself an ass, disarms all criticism. Nevertheless, the ass has spoken in a few poetic verses, with more than the intelligence of an ordinary man, and with an inspiration honorable to poetic pretensions.—THE VICTOR CROWNED. Thoughts on the Life and Character of the Rev. J. Leifchild, D.D. Two Discourses by the Rev. J. Graham. London: Jackson, Walford, and Hodder. We regret that we have neglected an earlier notice of these two discourses. They contain some magnificent passages, and are a noble tribute to the memory of a truly great man.—A REPLY TO THE WOMEN OF GREAT BRITAIN AND IRELAND. By MRS. HARRIET BEECHER STOWE. London: Sampson Low, Son, and Co. Our readers will not only have heard of this production, but have made themselves acquainted with it, and formed their judgments concerning its character, long before this. Mrs. Stowe is an emotional writer, and therefore very popular; but she lacks that philosophic breadth and deep insight into the first principles of ethical and political science, necessary to give her an authority over the truly thoughtful.—THE PRAYER THAT TEACHES TO PRAY. By the Rev. MARAIS DODS, M.A. Edinburgh:

John Maclaren. London: Hamilton, Adams and Co. **THIS** volume consists of a series of sober, thoughtful, and practical observations on the various parts of the Lord's Prayer. The work has no one grand and commanding characteristic; it belongs to the ordinary class of religious books.—**THE REDEEMER.** A Series of Sermons by ROBINSON CLARK, M.A. London: Bell and Daldy. **THIS** volume comprises fourteen sermons on the fundamentals of Christianity. The characteristics of these discourses are Scripturalness and practical directness. They contain much soul sustenance.—**THE MINISTRY OF THE BIBLE.** By the Rev. E. G. CHARLESWORTH, Curate of Trinity Church, Darlington. London: Wertheim, Macintosh, and Hunt. **THIS** work comprises fourteen short, thoughtful, and well-written chapters, on important Biblical subjects. The book has the charm of freshness; there is not a dull sentence in it.—**HISTORY OF THE MORAVIANS.** By A. BOST GENEVA. London: The Religious Tract Society. **THIS** is the history of a people, who, like the Vaudois of Piedmont, never bowed beneath the Roman yoke. Their lineage can be traced, through the Greek Church, directly to the more primitive periods of Christianity. During the last four centuries, they have been known in Christendom as a society by the name of the "United Brethren." An intelligent, clear, faithful, and well-written history of the Moravian people, such as this is, supplies a desideratum which has been long felt.—**TRUE LIFE THE OBJECT OF TRUE GLORYING.** A Sermon occasioned by the death of James Sheridan Knowles, Esq. By ALFRED C. THOMAS. London: Elliot Stock. A SERMON well worth reading, and an admirable sketch of a life worth studying. A REPLY TO THE STRICTURES OF THE REV. J. HINTON, M.A., ON SOME PASSAGES IN LECTURES ON CHRISTIAN FAITH. By JOHN H. GODWIN. London: Jackson, Walford, and Hodder. As we loathe heresy-hunters, and have no sympathy with the moody men who are afraid of them, this work has no interest for us.—**WORDS FOR THE WEARY.** By the Rev. JOHN WHITSON, Carlisle. Carlisle: Thomas W. Arthur. A priceless tractate, that should be circulated by myriads throughout the regions of human sorrow. It reflects rays from the great Day-spring, which may relieve the gloom of the mourner.—**"THE LORD'S SUPPER."** By the Rev. ROBERT STEWART. Glasgow: Thomas Murray and Son. An excellent manual for all who attend, or intend to attend, this Holy Feast.

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# A HOMILY

ON

## Abram's Horror in the Night.\*

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"And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."—Gen. xv. 12—15.

**N**IGHT has a strange power of wondrously augmenting the solemnity and significance of events and actions. It gives to everything that occurs within the still hours of its gloomy reign a mystic shade of seriousness, and a depth of meaning peculiar to itself. Thoughts, for example, which oppress the heart at night upon the bed, steal away the sleep, making us feverish and fearful, are chased away by the rays of the opening morning, and are all but powerless when the sun shines brightly above our heads. At night we seem to stand upon the grave of the world; all is still as death, all voices are hushed, and the pulse of the world is scarcely felt. In "rayless majesty," Night, from her ebon throne, extends her "leaden sceptre" over a world in which all the distinctions of nature are

\* This Homily is No. I. of a series of discourses on the "Memorable Nights of the Bible."



buried in darkness, and all her animal activities pause, as if mortality had seized them. Night is the mighty tomb of the day; it is more—it is the black region of spectres—a ghost world. All that walk, glide like a spirit; all that speak, echo the supernatural. Night drives deeper into our nature than day. It touches and excites the profoundest susceptibilities within us; the spiritual and the religious powers that ally us to the Invisible and the Infinite.

Now, as the Bible informs us of many significant events which took place in the nocturnal hours, we may get some special profit if we devoutly study them with the spirit of the night, in which they occurred, upon us. Just as we can, by the force of our imagination and faith, transport ourselves back to those nights, and catch the spirit of their dark hours, will be the *special* nature of the impressions which these incidents will make upon our spirits.

It is my purpose to give a series of brief sketches of thoughts, suggested by certain of the more Memorable Nights of the Bible. Simplicity, brevity, and practical directness, will be my aim in their presentation and development. Temptations to philosophical speculations, theological controversy, and abstruse discussion, which abound along the path of thought we intend to pursue, we shall endeavor with utmost solicitude to avoid.

I begin with one of the Memorable Nights in Abram's history. There is not a greater name in the annals of his race than his; a name revered alike by Jew, Mahomedan, and Christian. It stands associated with revelations from Heaven most wonderful and significant. His children by Hagar and Keturah made him the head of the Arab tribes, whilst those by Sarah made him the head of that Hebrew people which live in all lands, and remain the same in all times. It has been truly said, that the Jewish people pass through the centuries unmingled and unchanged. Besides this, Abram is the "father of the faithful," the friend of God, and a social attraction of the saints in the celestial world—angels wafted Lazarus to Abram's bosom.



In the text we meet this wonderful man at the close of the day in a deep sleep, with "a horror of great darkness" on his soul. The preceding verses give us some account of the way in which he had spent the day which had now closed about him in the thick shadows of the night. He had been up very early in the morning; the sun had not risen, and the stars still held their nightly vigils, when he left his chamber of repose and went forth to the divine labors of the day. In the earliest dawn of this day his Maker had appeared to him, bidding him not to fear, assuring him that He was both his "shield" and reward. And to inspire him with the greatness of his destiny, He bade him look to the stars of heaven which shone over him, in order to appreciate the number of his posterity. He had also on this day, killed, prepared, and offered, various victims, as sacrifices; and now the night is come, he is in deep sleep, with "a great horror" over his soul.

Abram's condition here may be looked upon in two aspects:—

First: *As indicating the chequered experience of the good.* He began this day in brightness and peace, he ends it in darkness and "horror." How joyous must have been his spirit, when, in the opening morning, the voice of his Maker fell upon his ear in all the tenderness of parental love: "Fear not, Abram, I am thy shield and thy exceeding great reward." And when, with the starry vault over him, that same voice assured him that his seed should be as numerous as those orbs that sparkled in myriads over his head. So it is ever with the good while here. All is fluctuation in our circumstances; all is chequered in the winding path of life. Life has been compared to an April day; one hour there is the clearest azure over us—in the next, frowning mountains of rolling cloud. Now torrents of rain, and now floods of sunshine; now the roar and rush of tempest, and now the calm and composure of Eden itself. Friendship and bereavement, adversity and prosperity, hope and disappointment, triumphs and defeats, sorrows and joys, in constant alternations, make

up our earthly life. All these changes are intended to remind us that this is not our home, and to stimulate us to look for a city that hath foundations, whose builder and maker is God.

The condition of Abram here may be looked upon :—

Secondly : *As suggesting solemn facts in man's existence.*

There are three facts suggested here, which, although well known, and generally admitted, require to be constantly impressed upon our attention and our hearts.

I. MAN HAS A SOUL. Here is Abram, with his corporeal members as still as death, and his bodily senses all sealed up in sleep. And yet, though the body, so far as sensation and bodily activity were concerned, was virtually dead, he had something within him that felt “a horror,” and heard wonderful things from God. This, that felt and heard now in Abram, is the soul ; that, which, though in the body, can act apart from it, and will live, and feel, and act, when that body has mouldered back to dust. Whilst there are but very few, who formally deny the existence of the soul, and maintain that man is nothing more than a material organization, the great body of mankind, even including nominal Christians, *practically* deny it. With their lips they acknowledge the fact, with their lives they deny it. The millions of men wearing the Christian name, live as if the body was everything. The great question is not — “How shall we train the soul for holy activities for heaven and for God ?” but, “What shall we eat, and what shall we drink, and wherewithal shall we be clothed ?” Hence it is necessary for the minister of Christ, in this age of practical materialism, to iterate and reiterate this fact, so as to impress it upon his hearers. Thou hast a soul, my brother. Proof is unnecessary. The hypotheses of the materialists are baseless, without the shadow of a shade of proof. No scalpel, to use the language of another, has ever detected in a nerve the token of its function, nor has any microscope discovered the elaboration of thought or sentiment in the brain. The hypothesis is decisively repudiated by the

philosophy of induction, which declares that the phenomena of matter and those of consciousness are wide as the poles asunder, and must belong to natures essentially different. The hypothesis is altogether at variance with the common notions of men, and with the universal consent of mankind, in all their languages, philosophies, and religionisms, as it were a waste of time to show. Above all, the hypothesis is contradicted by the express letter and uniform tenor of Holy Writ. It were easy to quote a variety of passages in proof of this, but the one before us is as good as a thousand : "There is a spirit in man : and the inspiration of the Almighty giveth them understanding." Ask me what the soul is, and I confess my inability to define it. Nor is a philosophical definition of any practical importance. Whatever it is, it is that which invests our existence here with an importance which draws to us the interests of hell and heaven. For its sake the Prince of Evil tracks thy path like a lion in order to devour, and for its sake the great Shepherd of Israel goes forth to seek and to save. Whatever it is, it is that which makes thee a man. The body is not thou. The dust that formed it belonged to other existences before thou camest into existence, and will be in the possession of other existences when thou hast left the world. Yet thou wilt be. "Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it." Whatever it is, it is that which distinguishes thee from all orders of existences on this earth. It is that which not only qualifies thee to discover the wisdom, admire the beauty, and feel the benevolence everywhere displayed in the creation around thee, but to rise to the knowledge, the love, and the fellowship of the Infinite. Whatever it is, it is that which the Son of God regarded as of more value than the whole world. "What shall it profit a man," &c. If this soul of thine is neglected, if the intellect is to be warped by error, the affections stained with sin, and conscience steeped in guilt—better, a thousand times better, thou hadst never been born ; or if born, better born the basest of brutes, than born a man.

II. MAN'S SOUL IS IN A FALLEN CONDITION. This is suggested by the circumstance of Abram's "great horror." The terrible emotions of distress indicated by the "horror of great darkness" arose from the approach of God to his spirit. Man can, and often does, endure great agony in sleep. Daniel says of his dream, "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." Eliphaz says of his dream, "In thoughts from the visions of the night when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake," &c. (Job iv. 13—15.) Our great dramatist, in describing man's agony in dreams, says:—

"Thy spirit within thee hath been so at war,  
And thus hath so bestirred thee in thy sleep,  
That beads of sweat have stood upon thy brow,  
Like bubbles in a late disturbed stream:  
And in thy face strange motions have appeared,  
Such as we see when men restrain their breath  
On some great sudden haste."

But why should Abram's soul be overwhelmed with *horror* at the approach of God? Horror at the approach of God cannot be the original state of the soul. It can never be believed that the benevolent Father of Spirits would create souls to be overwhelmed with terror at his approach! No, spirits in their pristine state "thirst for the living God," hail with loving hearts His every visit, and find their heaven in His advents. Wherefore, then, the horror? The Bible explains it, and our consciences bear testimony to its truth. The soul has fallen from its original state; it has contracted guilt, and it dreads Him as an avenging Judge, whom before it hailed as a loving Father. Adam no sooner sinned than terror of God seized his nature. "I heard thy voice in the garden, and I was afraid." This "fear hath torment." There is the deepest moral agony in this dread of God. This fear, every sinner is exposed to every moment. It is true that men manage somehow for a time to keep God so thoroughly

out of their thoughts, that they have none of this dread concerning Him. But this state is temporary, it cannot last long. God must approach the sinner's soul some day, and the approach will be "a great horror of darkness."

How can this fear be removed? The Gospel is the power. By faith in the propitiation of Christ, guilt is removed from the conscience, past transgressions are blotted out, and the soul is so lovingly reconciled to its Maker that it experiences "a joy unspeakable and full of glory." This fear, the Gospel has removed in thousands of instances. Those who avail themselves of its provisions, imbibe its spirit, and embody in their life its Divine principles, can say with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," &c.

Another fact suggested is:—

III. MAN'S SOUL, THOUGH IN A FALLEN CONDITION, IS STILL ACCESSIBLE TO ITS MAKER. Now in profound slumber the Almighty approached Abram, "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land," &c. In His communication now to Abram, He must have impressed the patriarch with four things concerning Himself.

First: *His infinite intelligence.* He laid open to the patriarch's mind four long centuries of the future. He tells him that his seed shall go down into Egypt, there live as a stranger in the land, and there serve and suffer for four hundred years. All this we know, from the history of the Jews, actually took place. All futurity is open to the eye of God. He sees our race through all coming times; He knows thoroughly all the circumstances of the last man that shall appear on this earth. He knows our future, not only here, but hereafter. He sees us now as we shall be thousands of ages hence. There is something solemnly impressive in the thought that there is One who knows all about us and our race. Oh! let us poor, erring, dying worms, commit our spirits into the wise and loving guardianship of Him who knows all the future of our being.



Secondly : *He must have impressed him with His righteous control.* "And also that nation, whom they shall serve, will I judge." The word "judge" means *punish* ; and how terribly did He punish the Egyptian people, the impious oppressors of Abram's seed. (Ex. vii. to xi. ; Psa. lxxviii. 43—51 ; Psa. cv. 27—36.) Although God knows the wickedness that will happen, His foreknowledge neither interferes with the freedom of the wicked doer, nor lessens the enormity of his crimes.

Thirdly : *He must have impressed him with His special regard for His people.* He tells him that after all the affliction of his seed in Egypt, they should come forth with great substance, which promise was fulfilled. (Ex. xii. 35—36 ; Psa. cv. 37.) And He tells him too, that he *individually* should be taken care of ; "Thou shalt go to thy fathers in peace." As if He had said, Though thou shalt not see thy posterity take possession of the promised land ; though centuries intervene between my promise and its fulfilment, I tell thee for thy comfort, "thou shalt go to thy fathers in peace." What a beautiful idea of death is this ! What is death ? Not going into solitude, but into society. The great bulk of the race populate the regions of the dead. Not going into the society of strangers, but into that of friends, relations, "fathers." Going, not with stolid indifference like the insensible brutes ; nor with terror and distress like the criminal to the scaffold ; but to go "in peace." To go "in peace" implies freedom from an accusing conscience ; freedom from conflicting passions ; freedom from disturbing thoughts and agitating fears.

Now, our souls are as *accessible to God* as that of Abram ; He as truly speaks to us as He did to him. He may not speak in the same way, for His forms of communication change ; nor exactly the same things, for we live under a different dispensation. But He does speak. He speaks in every event of our history, in every truth that falls on our ear, in every appeal that is made to our heart, in every impression that is made upon our conscience, in every sigh of the soul for a higher life.



True, we may be so engrossed with pleasure, or with business, that in the din of busy thoughts and passions His voice may not be heard. Still He speaks. Nor does He speak to us merely in our waking hours; sometimes He comes in the silence of the night, when deep sleep falleth upon us, and in strange visions speak to our spirit. Dreams are not always,—

“The children of an idle brain,  
Begot of nothing but vain fantasy.”

There are Divine dreams now as of old.

Brother, deeply ponder the great truths concerning thy being which Abram's “great horror” on this night so evidently suggests. Remember thou hast a soul—thou art soul—soul is the self of thy existence. Let not materialism be the chief sphere of thine activities, and the circumference of thine aims and aspirations. “Know thyself;” feel the Divinity struggling within thee, and break away into the sunny kingdom of “righteousness, and peace, and joy in the Holy Ghost.” Remember that this spirit, in its sinful state, is afraid of God. His conscious approach ever fills it with “a horror of great darkness.” Get, through the Gospel, that blessed change that shall make His presence the one grand wish and delight of thy nature. Remember that thy spirit is ever accessible to Him, and that soon He will touch thee consciously, speak to thee words that will enfold thee in a “horror of great darkness,” unless thy heart has been prepared by grace to hail His blessed presence.

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# The Genius of the Gospel.

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ABLE expositions of the Gospel, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographic, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

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## SECTION NINETY-THIRD.—Matt. xxvii. 33—56.

“And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, this man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was

rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ; and the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him : among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."

SUBJECT :—*Christ on the Cross.*

**W**E have traced the history of Christ up to this point ; the review of His trial forces certain lessons on us of such universal importance as to require a distinct statement of them before we proceed to contemplate the awful tragedy of the crucifixion.

First : *That priestism is an immense power in the world.* It was the hierarchical force that not only moved the Jewish people, but Pilate and his soldiers, to the enormities which they inflicted upon Christ. Priestism has ever been, and still is, one of the mightiest powers in the world ; it throbs through the hearts of generations in some form or other. The *rationale* of this force may be found in three things. (1) *The strength of the religious element in human nature.* The religious spirit is the very sap and substance of human nature ; excite it, and you excite the entire man. (2) *The universally felt need of mediation in religion.* Account for it how you like, the general feeling of mankind in relation to God is that they must not approach Him *directly* ; they can only appear before Him through the mediation of those whom they consider to stand higher with Him than themselves. This is a fact, and we have its solution in the Gospel. (2) *The universal ignorance of man in relation to the nature of true religion.* The general idea is, that religion is a thing of ceremonial observances, rather than of spiritual sentiments—a something that might be done for us by others, rather than a life obligation to be discharged only by personal conduct. In these

things we have something of the philosophy of priestly power.

Another lesson which the review forces on us is :—

Secondly : *That religious zeal is no valid evidence of genuine religion.* The whole excitement connected with the trial of Christ was religious. Zeal for what was considered orthodox in thought and practice towards God, was the fire that flamed in the great council of the nation, and heated the spirit of the ignorant populace. What is called religious zeal, is frequently nothing more than a zeal for our own small theological notions, or the advancement of our own little sect. The Scribes and Pharisees were zealous ; “They compassed sea and land to make one proselyte,” &c.

Another lesson forced upon our attention is :—

Thirdly : *That the corrupt spirits are often the most rigorous in their attention to formalities.* How punctilious were the chief priests and elders in all the formalities of the trial. The court must be properly convened, the prisoner must attend, the charge must be brought, witnesses must be there to give their evidence ; the whole procedure must be in thorough keeping with the letter of Jewish trials. Iniquity spoke the dialect of right ; wickedness robed itself in the garb of justice. This had become the fixed character of these religionists ; “they made clean the outside of the platter,” &c. Their corrupt spirits lived in holy words and sacred forms. As a rule, perhaps, the basest spirits are ever the most rigid in their attentions to forms of virtue.

Another lesson forced on our attention is :—

Fourthly :—*That civil authority is a dangerous power for religious officials to wield.* Though the Sanhedrim, a priestly body, had not the civil power at this time to inflict capital punishment, its power in every other respect was immense ; it was the civil position they occupied that gave them that power to excite the people to demand the crucifixion of Christ. The true priest will never seek civil authority. The authority he aspires to is moral ; the authority of truth and goodness. This is the kingdom that Christ came to establish,

the kingdom in which all true men reign. Oh ! haste the time when the sword of the state shall be snatched from the hands of all priests, and when they shall grasp the sword of God as the grand weapon and insignia of their office.

Another lesson forced upon our attention is :—

Fifthly : *That the prosecution of wrong is not always easy work.* Immense difficulties the Scribes and Pharisees had ; they often met and deliberated. Various stratagems they projected, according to the emergencies of the hour. Often were they foiled, and it was only after many a failure that they succeeded. So with Pilate. What difficulties beset his path. What agonizing battles he fought now against the force of public sentiment, and now against the force of his conscience, before he proceeded in pronouncing the condemnation ! “ Verily the way of transgressors is hard.” The transgressor sets his face against his own conscience, the moral constitution of the world, the holy universe, and the great God. His successes are only seeming, casual, and temporary ; his failure is real, necessary, and eternal.

We must now proceed to the crucifixion. At the outset we must notice its *scene* and *mode*. In ver. 33 the place is called Golgotha, a Hebrew or Syriac word, meaning a “ skull.” Whether it was so called because its shape resembled that of a skull, or because it contained the skulls of malefactors who had been executed, is a question which has not yet been satisfactorily determined, and is of no practical moment. In Luke it is called Calvary, which, in the Latin, also means “ skull.” There is also difficulty in determining the exact spot. Dr. Lange and others maintain that this Golgotha is the site of the Church of the Holy Sepulchre, and now in possession of the Mahomedans, and about the key of which England was wise enough a few years ago to unite with France in a bloody war against Russia. As to the *mode* of the crucifixion, it was that which combined the greatest agony with the greatest disgrace. To use the language of another, the manner of crucifixion was briefly this : “ The sentenced man was stripped of all his clothing, saving a

strip about the loins, and then severely whipped, so that he sometimes died under this : smarting and exhausted, he was compelled, as soon as possible, to bear his cross to the spot. Four soldiers of the Pretorian guard, under the superintendence of a centurion, were the common executioners. These drove each a nail into the hand or foot of the man, sometimes before and sometimes after the cross had been set up in its place in the ground. Resting on the small seat which was fixed about the middle of the cross, the person could be nailed to it after it was set up. It was a slow and severe death, not exceeded in physical suffering, perhaps, by any method of torture. It was also the most ignominious punishment : ‘ For it is written, Cursed is every one that hangeth on a tree.’ Robbers and slaves were generally doomed to this kind of death. Hence *the offence of the cross*. Hence the wonder of Christ’s humiliation : ‘ **EVEN THE DEATH OF THE CROSS.**’ Such suffering must needs be short, showing how poorly our weak nature can bear the curse of sin. A person generally lived on the cross till the third, fourth, or fifth day ; the nails poisoning and inflaming the whole system, and through the nerves among which they were driven, making the pain indeed **EXCRUCIATING** ; a term which is derived from the word *crux*, a cross. With the Jews it was not lawful that a malefactor’s body should hang on the cross over night. (Deut. xxi. 23.) Hence the soldier tried with the spear to see if He was yet dead, else they would break His bones to hasten His decease.” The whole of these verses lead us to look at Christ upon the cross in four aspects : *As the victim of wickedness ; as the exemplar of religion ; as the deserted of Heaven ; and as the power of God.*

I. CHRIST UPON THE CROSS APPEARS AS THE VICTIM OF WICKEDNESS. We see :—

First : *Wickedness here fastening Him upon the cross.* It had secured His condemnation, and thus outraged every sentiment of justice ; it had scourged and insulted Him in the hall of Pilate, and it had compelled Him to bear on His



lacerated frame the cross, from the hall of judgment to Golgotha, the scene of execution. It now fastens Him on that cross, drives the rugged nails through His hands and feet, and suspends Him there in unknown torture. This seems the masterpiece of wickedness. Christ seems powerless before its force. He hangs there in excruciating agony as the helpless prey of human vultures. Their ruthless talons are fastened on the tenderest nerves of His heart and being. He seems to be in the red-hot iron grasp of wickedness. The fiendish thousands of His age closed about Him like wild beasts. "Many bulls have compassed me about, strong bulls of Bashan have beset me round." For six thousand years wickedness had been growing. It had wrought deeds of impiety and crime that had wrung the ages with agony, and often roused the Justice of the universe to roll her fiery thunderbolts of retribution through the world. But now it had grown to full maturation; it stands around this cross in such gigantic proportions as had never been seen before; it works an enormity before which the mightiest of its past exploits dwindle into insignificance, and pale into dimness. *It crucifies the Lord of life and glory.*

Secondly: *We see wickedness here tormenting Him while on the cross.* It is said that Socrates spent his last hours in quiet. No one was suffered to disturb the tranquillity of his philosophic soul; weeping friends and loving disciples were with him to buoy him up with their kind words and loving looks; even his executioner was touched into compassion, and wept when he gave the fatal cup of hemlock into his hand. But Christ is not allowed to die even with the agonies of the cross, great as they were; His enemies, even until His last breath, endeavoured to heighten His tortures by acts and words of heartless cruelty and blasphemous insults. The two great divisions of the world—the Gentiles and Jews—united in their endeavour to aggravate His sufferings.

First, observe the *conduct of the Gentiles*. How did they act while He was dying? (1) "They gave Him vinegar to drink mingled with gall." Mark calls the drink, "wine

mingled with myrrh.\* It would seem that the Romans were accustomed to give their criminals in their mortal sufferings some stupefying drink. This does not seem the kind of draught which was now presented to Christ; His was mingled with gall, having a quality to heighten rather than deaden the anguish. (2) "They parted His garments, casting lots," &c. It would seem that the soldiers who acted as executioners, were entitled to the garments of the deceased. "They made four parts," says John, "to every soldier a part, and for his coat they cast lots." They stripped Him and gambled for His garments. "That it might be fulfilled," &c. Even supposing this verse is not an interpolation, the language must not be misunderstood as meaning that these soldiers divided His garments, in order to fulfil a prophecy, but only that an old passage of Scripture received illustration by that act. (3) "Sitting down they watched Him there." This we think means more than an official duty—guarding Him to prevent a rescue; it means a feasting of their eyes upon His tortures. Like those who now attend executions, they had a morbid pleasure in witnessing such a tragedy. (4) "They set over his head his accusation, written, THIS IS JESUS THE KING OF THE JEWS." Other evangelists inform us that Pilate wrote this superscription, and that it was written in letters of Hebrew, Greek and Latin. And John informs us that the chief priests found fault with it at first, and said, "Write not, The King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written I have written." Pilate had already ruined himself by gratifying their wishes, and perhaps his conscience told him so, and with an irritation he said now, "What I have written I have written;" I will concede no more. Though it was the accusation of which He was condemned before Pilate, it was utterly groundless. Christ disavowed all political objects, and declared His kingdom was not of this world. (5) "Then were two thieves crucified with him, one on the right and another on the left." Two robbers or

\* See Davidson, p. 361.

highwaymen, with which Judea then abounded, were selected as His companions in suffering. Thus, "He was numbered with the transgressors."

Such is the wicked treatment of the Gentiles, during His sufferings on the cross. Let us now turn and observe :—

Thirdly : *The conduct of the Jews.* We shall find that the malignity which the Jews displayed during His sufferings was far more intense and turbulent than that displayed by the Gentiles. (1) Look at the Jewish populace on this occasion. "They that passed by reviled him, wagging their heads, and saying, Thou thou destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." They reviled Him, literally blasphemed, moving their heads in gestures of ridicule and insult. They challenged Him to come down from the cross. Little did these miserable mockers imagine that within three days He would rebuild the temple which they were now destroying. Easily might He have come down that moment from the cross, and with a breath of His lips, swept them into endless perdition. But He forbore. (2) Look at the Jewish officials on this occasion. They were the instigators of the whole; the infernal fires of their malice had kindled up these wild flames of passion that now burst forth from the thousands around the cross. "Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others : himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God." Their language involves an affirmation and a denial. *The affirmation is sublimely true and it condemns them.* It is true that He saved others. He went about doing good. His whole life was restorative. This being true, why should they treat Him thus? Where is the justice, where is the humanity—aye, where is even the simple propriety of putting a social benefactor to death, and treating Him thus? *The denial is gloriously true and it condemns them.* In the Divinest sense He

could not save Himself. Physically, of course, He could have delivered Himself, "come down from the cross," and overwhelmed His enemies with destruction. But morally He could not, and His moral weakness here is His glory. He could not because He had promised to die, and He could not break His word. He could not, because the salvation of the world depended upon His death. The greatest man on earth is the man who *cannot* be unkind, who cannot tell a falsehood, who cannot do a dishonorable act or be guilty of a mean, selfish deed. The glory of the omnipotent God is, that "He cannot lie." These men, therefore, should have honored the weakness that they acknowledged; adored it. Their very confession condemns their conduct. (3) Look at His companions in suffering on this occasion. "The thieves also that were crucified with him cast the same in his teeth." Though Matthew and Mark speak of the thieves, Luke distinctly states that only one of the malefactors reviled Christ, and records the penitence and the prayer of the other. The supposition—which is a very natural one, and one adopted by Chrysostom, Jerome, and others—that at first both reviled Christ, that afterwards one of them repented, and that Luke's language refers to a period subsequent to that alluded to by Matthew and Mark, removes the discrepancy.

Thus, then, one of the aspects in which Christ appears to us now upon the cross, is that of a victim of wickedness. He is beset with fiendish spirits, and He seems helpless in the hands of His enemies.

(*To be continued.*)

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# Gems of Thought.

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## THE MEMORABLE NIGHTS OF THE BIBLE

(II.)

SUBJECT :—*The Destroying Angel.*

“Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the pass-over. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”—Ex. xii. 21—23.

Analysis of Homily the Five Hundred and Ninety-ninth.

OF all the Memorable Nights in the history of the world, there are but few, if any, more memorable than the night referred to in these verses. In this night the knell of Pharaoh's tyrannic power over the Hebrew race tolled throughout the whole land, and the hour of Israel's long promised emancipation struck. In this night, Pharaoh's heart was vanquished. Already, nine terrible plagues the Almighty had sent on Egypt, in order to subdue the monarch's heart, and to induce him to let the chosen people go free. But they all failed. He grew harder under their influence. This night, another, and the final judgment was to be employed to overcome the opposition of this despot. Amidst the stillness and gloom of midnight, the destroying angel received a commission to go through the whole country, visit every house, and bear death to the first-born of every family. In this night, every household in Egypt was overwhelmed with anguish—fathers and mothers, brothers and sisters, with hearts bleeding at every pore, on account of the

awfully sudden death of their first-born. In this night, a wonderful method was prescribed by God to the Israelites for their deliverance. They were commanded, the text tells us, to take a lamb for every family, kill it, and with a bunch of hyssop, take the blood and strike it against the lintel and two side posts of every house. The angel of Almighty Justice, in going forth on his fearful errand, would pass by and leave unhurt and untouched, every house where the blood was thus sprinkled.

Now, perhaps, I cannot make a better use of this extraordinary expedient for the deliverance of the Jewish families, and the fearful destructions of that night, than by employing it as an illustration of that great provision which Almighty Love has made for our deliverance from that soul destruction to which we are all exposed. That the soul, through sin, is exposed to the loss of everything that can make its existence even tolerable, the consciences of men universally and emphatically declare. There is in every guilty spirit, at times, a "fearful looking for of fiery indignation," &c. The angel of Avenging Justice is ever on the wing; and souls, every hour, fall into eternal death beneath the stroke.

Now, as there was a deliverance for the Israelite from the temporal death that was threatened in this dark night in Egypt, so there is a deliverance for men now who are exposed to spiritual ruin. Let us consider a few of the points in which the method of the Israelites' deliverance on this occasion, illustrates the method of man's spiritual deliverance:—

I. THIS METHOD OF DELIVERANCE INVOLVED A SACRIFICE OF INNOCENT LIFE. A lamb was taken for every house. The lamb was to be without blemish, and in the first year of his age. This young creature, the embodiment of innocence, bounding with young life, and perfect in every respect, was sacrificed for their deliverance; his blood on the lintels and door posts was the protection of the family. Christ, our great deliverer from spiritual ruin—perhaps in reference to this—is called a "lamb." John the Baptist speaks of Him



as the "Lamb of God which taketh away the sin of the world." Peter speaks of Him as a "lamb without blemish, and without spot." John, in his vision of heaven, beheld Him as a "lamb in the midst of the throne. He is called a lamb to symbolize his innocency. "Who did no sin, neither was guile found in his mouth." He was the "harmless, undefiled, and separate from sinners." He passed through life, through all its stages, up to manhood, with temptations pressing on Him in every step, watched by the keen eye of an age that hated Him, and yet retained His innocency. The corruptions of his corrupt age, though they rolled about Him in thickest clouds, tainted Him no more than the exhalations of the earth taint the sun. Now the sacrifice of this innocent One is our soul deliverance. Peter says, "Ye are not redeemed with silver and gold, but with the precious blood of Christ." Paul says, "In whom we have redemption, through his blood, even the forgiveness of sins. (Col. i. 14.) John says, "The blood of Jesus Christ cleanseth from all sin." The redeemed in heaven ascribe their salvation to "him who washed us from our sins in his blood." The idea taught in these and similar passages, is, that our spiritual deliverance is obtained by the sacrificed life of Christ. *The self-sacrificing love of Christ is our salvation.* This we must take up as the inspiration and law of our life, and then we shall be secured from the stroke of the destroying angel. There is no other way for deliverance. "No other name given under heaven or amongst men," &c. How mad, therefore, as well as guilty, is the rejection of it. "If he that despised Moses' law died without mercy," &c. "How shall ye escape," &c.

II. THIS METHOD OF DELIVERANCE TRANSCENDED HUMAN INVENTION. What man could have thought of such a means of deliverance as this? Amidst all the varieties of his speculations and poetic creations—such an idea as this could not have occurred to him. Delivering a family from death by sprinkling the blood of a lamb on door posts! What connection is discoverable between means and ends? None.

whatever, to human reason. To reason, the method would, perhaps, appear absurd. God has not unfrequently employed means to accomplish certain results, which human reason would regard almost as foolish. Thus it was with the destruction of the walls of Jericho. Those massive fortifications, which had, perhaps, stood the storms of centuries, were to be levelled to the dust. But by what means? By the cannon ball or the mechanic's tool, or some other appliances of force? No! Seven men were to go round with seven rams' horns, &c. Jordan is to be divided. How is it to be accomplished—by some great engineering effort? No. By a little chest which the priests bear, called the ark of the covenant. When it was brought in contact with the flowing stream, it divided. Thus He often acts, and thus He confounds our reason. It is somewhat thus with our spiritual deliverance. What finite reason could have conceived the idea of obtaining justification of millions by the condemnation of one; the happiness of millions by the sufferings of one; the life of myriads by the death of one; the dignity of myriads by the degradation of one; and that one, God's only-begotten Son? The finite eye had never seen such an idea as this; the finite ear had never heard such an idea as this; the finite heart had never conceived such an idea as this. Its very superhumanness impresses us with its Divinity. The method in the Gospel for our deliverance is God's method. "What the law could not do," &c. "Whom God hath set forth to be a propitiation," &c.

III. THIS METHOD OF DELIVERANCE PROVED COMPLETELY EFFICIENT. Every Israelite did what he was commanded—sprinkled the blood upon the door post of his dwelling, and the angel of death, which had born bereavement in every family in Egypt that night, left all Israel undisturbed. They did what God commanded, though they understood not the reason for doing it, and they were saved. It is so with the Gospel method of deliverance; whenever tried, it has succeeded. The Word of God guarantees this. "He that believeth shall

be saved." "He that believeth in me shall never die." God has given the highest assurance of its efficiency. He, "willing more abundantly to shew," &c. (Heb. vi. 17, 18.) The testimony of all ages testifies to the truth of its efficiency. Has there ever, in all history, been found one diseased soul who applied to the one great Physician and was not healed ; one polluted soul to the fountain and was not cleansed ; one hungry soul who applied for the Bread of Life and was not fed ? Not one. The Gospel is an infallible antidote.

IV. THIS METHOD OF DELIVERANCE FOR ITS APPLICATION REQUIRED PRACTICAL TRUST IN GOD. Had not the Israelites trusted in God they never would have employed such means as this ; means which certainly would not commend themselves to their reason. But they believed that God was wise and good, and that He knew best, and they did what God commanded. It was because the priests trusted in God that they—contrary to the dictates of reason—stood firm in the midst of Jordan, whilst the rolling torrent threatened their engulfment. It was because the men who walked around the walls of Jericho and blew the rams' horns, trusted in God, that they employed the means and succeeded. It was because Noah trusted in God, that he, amidst the ridicule and scorn of his age, constructed an ark to save himself and house from ruin. It is so with the Gospel. It is true that we can see adaptation of means to ends here. Still it is only as we trust in God that we shall apply it. Trust in Him as our Father, All Wise, All Good, Almighty, and we shall employ the means for our recovery, which in the blessed Gospel He prescribes. Do not trust to your reason in the matter, take God's word. Suppose that one of the fathers of the families in Israel on this night said, "I will not attend to His instructions, I see no reason in it ; what connection has the blood of the lamb on my door posts with the saving of my first-born ? The idea of saving a family in this way is absurd ; I cannot attend to it." Had he acted according to his idea, his first-born would have been smitten in death

that night. Do not give way to your speculations; trust in Him.

V. THIS METHOD OF DELIVERANCE FORMED A MEMORABLE ERA IN THE HISTORY OF THE JEWS. They were commanded to celebrate the event through all future times, which they have done. It forms a grand Alpine epoch in Jewish history. So with the Gospel method. From the birth of Christ we date our history, &c.

In conclusion, brothers, let me impress upon you the fact that your souls and the souls of all men in this world are exposed to eternal death. The angel of Justice is now, as ever, on the wing. With the swiftness of lightning he passes from nation to nation, and from family to family, and every moment some soul, who has not applied the Gospel remedy, falls beneath the stroke. His dark wing will be hovering over you this night. Have you the blood of sprinkling, the self-sacrificing blood of Christ, applied to your spirits? If so, you are safe, and he will pass on. What is this destroying angel? Spiritual ignorance is a destroying angel: "My people are destroyed for the lack of knowledge." Carnality is a destroying angel: "to be carnally minded is death." Selfishness is a destroying angel: "He that seeketh his life shall lose it." Sin, in all its forms, is a destroying angel: "The wages of sin is death." Let Christ be your passover, and then you are safe.

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SUBJECT:—*Analysis of the First Psalm.*

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," &c.—Psalm i. 1.

*Analysis of Homily the Six Hundredth.*

IN this Psalm, David speaks of two great moral forces—"the law of the Lord," and "the counsel of the ungodly." The one is the law of order, beauty, harmony, rest. The

other is the law of confusion, deformity, discord and disquietude.

I. "THE LAW OF THE LORD." The law of God is the binding force of the universe, material and moral. It keeps in order alike the stars of heaven, and the angels before the throne. On all within and on all without us is the inscription of Divine law. Every evil that curses the earth and humanity is the effect of *violated law*. In obedience to "*the law of the Lord*," consists: "*The way of the righteous*." Humanity is divided into two great classes—"the righteous" and "*the ungodly*." Those who walk the "narrow way," and those who tread the "broad road." The former class walk the way of "life and peace"—"*their delight is in the law of the Lord*." "Blessed (or happy) are the undefiled in the way." "Great peace have they which love thy law." (Ps. cxix. 1, and 165.) A guilty conscience is the effect of broken law, just as a morbid melancholy mind is the effect of a diseased body. Hence real happiness is to be enjoyed only by those who walk "*the way of the righteous*." The world does not see this because it will not "*meditate*" on Divine law. The wicked regard God's laws as *restraining*. So they are—but they are the restraints of love! *Divine law is Divine love in action*. It is the negative response of parental love and wisdom when the child asks for poison.

II. "THE COUNSEL OF THE UNGODLY." The law of *evil* is opposed to the law of *goodness*. The kingdom of Satan is in antagonism to the kingdom of Christ. The angels who kept not their first estate arose up in foul counsel against the Divine laws. Ever since that dark period evil has been associated with a "*counsel*." Hence its fearful potency. Sinners do not stand *alone*! They go "hand in hand." The devil knows full well the importance of *unity*! "One sinner destroyeth much good," because one sinner always seeks another to keep him company. And who does not know that in order to corrupt good fruit, one has but to expose it

to the influence of decayed fruit ! The strength of goodness and of evil alike, is in unity. The Church is weak, because believers too much resemble *shredded flax*. Wickedness is strong, because the flax is wrought into the knotty *cordage*. The army of Satan is strong, because all his soldiers are *recruiting officers*. "*The way of the ungodly*" has several gradations. Its commencement is indicated:—First: *By "walking."* This figure may express very slight intimacy with evil. In walking, we get only a *cursor*y view of things, we cast around us but a *passing glance*. Hence we learn the importance of watching against the beginning of temptation ! "Watch and pray, that ye enter not into temptation." How important the admonition of Solomon—"Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it, and pass away. Let thine eyes look right on, and let thine eyelids look straight before thee." (Prov. iv. 14, 15, 25.) How great is the power for evil lodged in companionship ! How bitter is this thought to many, as they recall the first temptation by an ungodly associate, the first oath, the first lie, the first unchaste look or desire, the first breach of the law of honesty ! "How great a matter a little fire kindleth !" The stage of the sinner's progress is indicated—Secondly: *By "standing."* This is expressive of a fixed, steadfast state. The words "column" and "statue" are significant of *steadfastness*, being derived from the Hebrew and Latin verbs "to stand." The apostle admonishes the Galatians to "stand fast in the liberty wherewith Christ had made them free." Lot's wife stood and looked back on Sodom, and became a *fixture*—a standing memorial to all who walk not in "the law of the Lord." The figure which the Psalmist employs may represent the companion of the ungodly as having his attention *arrested*, and standing to *look on* with admiration. Or, slightly to vary the illustration, we have before us two persons, who, after meeting, and exchanging the ordinary salutations of friendship, and walking together for a while, become so mutually interested in their theme of converse, that imperceptibly



they slacken their pace, until they are seen face to face in absorbing discussion. Both goodness and badness are *interesting*. Our companions will make us either better or worse. Moral character, whether good or evil, is infectious. This arises from moral sympathy. The absence of sympathy is the great gulf that prevents friendship between souls. Hence the sinner will either win over his companion to the side of evil, or his companion will win him to the side of virtue—or, they will *separate*. The third stage of the sinner's progress is indicated—Thirdly: *By "sitting."* This denotes the attitude of an *instructor* or *leader*. In Satan's school all are *apt* pupils, who are speedily raised to be pupil-teachers. And all who put themselves under their tuition soon find that a very few lessons are enough to make them proficient in the Satanic science of indoctrinating others with the elements of hell's philosophy. The wicked go to hell in companies. The way to it is a "*broad road*," and many there be that find it."

My brother, let thy heart be impressed with this one truth, that moral character is ever in a state of *transition*—from bad to worse, or from good to better! David represents the Christian as first *looking* into the Divine law—"he meditates." Secondly, "*his delight is in it*." And then he delights in it as a holy habit—"day and night." So, also, with the wicked. At first the sinner only *walked* in the way of evil, then it was not very difficult to "turn away his eyes from beholding vanity." A subsequent stage found him *standing* and looking on. The third stage saw him *delighting* in evil and a teacher of it. Thus, *progression* is the gravitating force of the moral world. We are daily growing and strengthening in sin or holiness. Every fresh act of guilt is the addition of a new link in the chain of the sinner's vassalage. Every holy act is another step attained on the mountain heights of truth and purity—another Excelsior cry! Every day makes it harder to abandon "the way of the sinner;" more easy to "walk the way of the righteous." Every hour of the sinner's life is a *defeat*—with the Christian it is a *conquest*!

III. THE ADVANTAGES OF THE TRUE WAY. There is—First : *Refreshment*. “Rivers of water.” The Christian’s joy is like a river—ever flowing. It is “a well of water, springing up into everlasting life.” Even in the hour of sorrow, “the joy of the Lord” is the believer’s strength : he has “songs in the night watches.” When, like David, he has to say, “Day and night thy hand was heavy upon me,” he can also add, “O how I love thy law : it is my meditation all the day.” “My delight is in the law of the Lord, and in his law do I meditate day and night.” Secondly : *There is fruitfulness*. “Fruit in his season.” The Christian only fulfils the end of his being. The sinner is of no use in his “day and generation.” He is like a barren fig tree. Thirdly : *There is beauty*. “His leaf also shall not wither.” Christianity restores something of man’s original beauty—“the beauty of holiness.” It is designed to “conform us to the image of Christ.” This beauty is immortal—the dew of immortal youth will ever rest upon the followers of Him, of whom it is said, “Thou hast the dew of thy youth.” Fourthly : *There is strength*. “He shall be like a tree planted,” deeply rooted in Christ, “the true vine.” Therefore no one shall uproot them, “neither shall any man pluck them out of the Divine hand.” Hence the believer shall “stand.” “He that believeth shall not make haste.”

“Bold shall I stand in that great day,” &c.

IV. THE DISADVANTAGES OF THE WRONG COURSE. There is—First : *Disappointment*. The wicked are “like chaff which the wind driveth away.” The pleasures of the sinner are *nothing but chaff! Husks!* Byron felt this when he said—

“My days are in the yellow leaf,” &c.

There is—Secondly : *Ruin and banishment*. “*The way of the ungodly shall perish.*” “The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.” Now the company of the godly is an annoyance to the worldling—it is a penance to be compelled to mingle with “saints.” In another world the privilege will be for ever

lost. "The wicked is driven away in his wickedness"—*driven away!*—from the society of God, of angels, of sainted parents, and pious friends!

G. HUNT JACKSON.

SUBJECT :—*Sin ; and the Serpent's Bite.*

"Whoso breaketh a hedge, a serpent shall bite him."—Eccles. x. 8.

Analysis of Homily the Six Hundred and First.

**W**E are supplied with motives to help the right doing. To the thoughtful and the devout, they are perceived on every hand. But that is not all! Our humanity is surrounded, as it were, with a wall of fire. Of God's great mercy we do not suffer for wrong doing merely, but in wrong doing also. There is a great mistake abroad in this world of ours, in the all but universal belief that *Hell* is altogether future. It is most in the future, because eternity is longer than time, but the gnawing worm of a bad conscience and unrest is fed from the past and the present as surely as it is to gnaw for ever in the case of all who set the laws of God at defiance : mingle their discord with Heaven's harmony ; and disturb by their lawlessness the order of God's moral universe. Neither heavenly bliss on the one hand, or the punishment of evil on the other, are exclusively matters of faith, for God has written the truth of his Divine utterances on the page of our daily history and experience. No man, then, breaks through the hedge which circumscribes his duty and marks out the boundaries of virtue's path, without suffering in consequence. "Whoso breaketh a hedge, a serpent shall bite him."

First, *God's Laws.* Secondly, *Man's Lawlessness.* Thirdly, *The Retribution.*

I.—First : If we go for a moment into the natural world, we find there are certain principles, or laws, received and acted

upon. No man in his senses thinks of opposing them, any more than he would attempt to walk on his head, or go through the world blindfolded? *Eg.* The law of the centre of gravity; even the clown knows that if he guides his vehicle to the edge of the precipice, so that the centre of gravity falls beyond the bounds of safety, his conveyance will fall over and be destroyed! He might not be able to explain on what principle it acts, at least in technical phrase, but nature's laws, in their workings, are understood by all. Take, again, the law of specific gravity. Who but a madman would cast his iron into the water, as though, like the prophet, he could cause iron to swim? Suppose any body, sent with considerable force, in a given direction, and we saw it was making its way to where we stood, the only thing we can do is to get out of its course, or be thrown over. Most people would prefer the first alternative! In relation to our physical being, there are laws which we must keep, or the grave will receive us before due time. A Hercules must take nourishment; every man must inhale air, and that air must be composed of certain ingredients! What makes the physician of science? Does he make laws? No! He studies the laws of our physical constitution; acting on the principle, that he who would be nature's greatest master, must be nature's most obedient servant!

Secondly: Consider man morally, and the same principles apply. We find, however, that those who never dream of breaking some of the lesser laws, to which we have been referring, do not hesitate where the moral and higher law is concerned; and perfect their inconsistency, by wondering and complaining because of the consequences which ensue! But the laws of God must be kept, or woe betide the transgressor. "Laws, written, if not on stone tables, yet on the azure of infinitude, in the inner heart of God's creation, certain as life, certain as death! I say the laws are there, and thou shalt not disobey them. It were better for thee not. Better a hundred deaths than yes! Terrible 'penalties,' withal—if thou shalt need *penalties*—are there for disobeying!" In re-

lation to secular government, which is a faint emblem of the Divine, administrative law is at work ; government—good government that is—is natural ; to be without some sort of government, impossible ; bad government is a breaking of the heavenly rule !

II.—First : Suppose a man were to reach a dangerous spot, and were to see a warning to that effect, but yet persisted in going right into destruction, he would be regarded as not competent to take care of himself ; still, in such a man we have an illustration of the folly and madness of the lawless conduct of the unbeliever. If a man, preparing to put an end to his existence, were to assure us meanwhile, that he expected to live long and happily, we should be rather taken back by such an assurance, and seek to shut up our friend or acquaintance in a mad-house ; yet thousands are equally foolish ; thousands pursue a course of deliberate suicide, and still persist in hoping to obtain everlasting life. God, by His providence, in His word, and by His Spirit's teaching, has set up a warning, in every by-path, plain enough to be read. "Trespassers shall be punished," meets us everywhere. Would that men read, understood, and obeyed !

Secondly : We see in human nature the mischievous tendency developed in daily acts of folly. A school boy, from mere love of mischief, trespasses on the ground where "trespassers shall be prosecuted" stares him in the face on every hand ; and men are only grown-up boys in this respect. If we were compelled to do what we often choose to do, heaven would be besieged by lamentations, and the multitude would mourn over the hardness of their lot. We need only look about us to understand how fertile the brain of man is to discover evil, and how ready the masses are to turn these discoveries to account. There is a law of association : "He that walketh with wise men shall be wise ; but the companion of fools shall be destroyed." So says Solomon ; whereupon the throng of fools on sin's highway set themselves to prove the truth of the latter part of the proverb. Men abuse



the law of progress, and go backward—abuse the law of symmetry and beauty, by making, as it were, physical and moral monstrosities of themselves. In short, sin has manufactured a panorama of ugliness, which moves, an offensive spectacle, in the sight of God and man.

III.—First : *Present retribution*. Look at the debauched ; his face is a sign-board of hell, his heart a seat of woe. Suppose the future a continuation of his present, and his lot is sufficiently unenviable. Look at the miser, flogged by his treasure, cursed by his gain, a god without worship, a temple without hope, a future of beggary ever haunting him, spectre-like, even in his dreams. Again, in disobedience to rule and authority, repeating itself in the children of those who themselves were disobedient, and the servants of those who despised rule. Sin is a blunder, as sinners prove. The man who has pursued his course, drinking at the poisoned fountain, and worshipping before an unhallowed shrine, is often in the state of Tantalus—a present sign of future woe. Thirsty, with the pellucid waters receding when he would fain quench his thirst ; the fruit mocking his parched lips ; the huge rock swung to and fro by the storm of the Divine displeasure, threatening to crush him. Away from the rock of threatening, and let your feet be on the Rock of Ages, that you may be safe. Let us remember the stream of which we *may* drink, and drinking, never thirst.

Secondly : *Future retribution*. An eternal waste ; a starless night ; a lingering death ; despair weeping by the graveside of hope. In that future world, the busy sinner whose life has been wasted in sowing to corruption, will be in the position of Sisyphus : ever rolling the stone, only to see it descend to the bottom of the hill, from which he is again to roll it, vainly attempting to finish his never-to-be-completed task.

CONCLUSION. But mankind is always breaking this hedge. There is no man who has ever kept on the king's highway of truth and holiness. What, then, must we perish serpent-



bitten, the poison of sin coursing in deadly strength through the veins of our moral system? No! Look back on the pages of sacred history. See that crowd of sinning Israelites bit by fiery serpents and dying in agony; but the sign appears—the brazen serpent, which was at once the test of faith and surety of God's healing mercy. They look, and looking—live. And, “as Moses lifted up the serpent in the wilderness, even so *has* the Son of Man *been* lifted up; that whosoever believeth in him should not perish but have eternal life.” Are you suffering from the serpent's bite? See the serpent's conqueror, the Redeeming Lord! Look! Believe! Live! So shall the venom lose its power—the serpent lose his sting.

H. PARRISH, B.A.

## Biblical Exegesis.

Λέγω δέ·

c 1 Πνεύματι περιπατεῖτε

d 1 καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

a 1 Ἡ γὰρ σαρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος

a 2 τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς

a 3 ταῦτα δὲ ἀλλήλοις ἀντίκειται

b ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῇτε.

c 2 Εἰ δὲ Ἡνεύματι ἄγεσθε

d 2 οὐκ ἐστὲ ὑπὸ νόμον.—Gal. v. 16—18.

THE lines are arranged as above, that the eye may more easily analyze the passage, and they are lettered and numbered in the margin for the purpose of reference. The passage is a brief statement of what is set forth more largely in Rom. vii. 14—25. It is closely related to the doctrine of man's *threefold* nature which runs through the Scripture:—*Basar*, *nephesh*, and *n'shamah*, or *ruach*: σῶμα, or σὰρξ, ψυχὴ and πνεῦμα: body or flesh, soul and Spirit. (See Gen. ii. 7.) These three together make up what is called the *ὁλοκληρον* (1 Thess. v. 23), the complete man, the Christian.\*

\* Bp. Bull's Discourse on the State of Man before the Fall.

The apostle is here addressing those who are the subjects of a conflict between the flesh and the spirit. The carnal man does whatever pleases him. Those in whom a Divine life has begun, do not. On the one hand, *a* 1, the flesh struggles against the Spirit, and the good actions prompted by the Spirit. On the other hand, *a* 2, the Spirit struggles against the flesh, and the evil actions prompted by the flesh. It is a doubtful condition, and many actions, both good and evil, are hindered and prevented, *b*, by reason of the opposition of the two forces; *a* 3. Between them the person who is the subject of the conflict is called upon to decide. The apostle exhorts him to yield himself to the Spirit; *c* 1, and *c* 2. Then the conflict is decided by the Spirit's victory; the lust of the flesh is not fulfilled; *d* 1, and the person in question is not under law, but under grace; *d* 2. He becomes a *spiritual* man (Gal. vi. 1.), free and capable of action.

It is a remarkable, if not a curious fact, that a one-sided view of this passage is very generally taken. The clause marked *b*, indicating the hindering of action, is referred wholly to the clause *a* 1, the struggling of the flesh. Whereas the apostle evidently represents the doubtful, inactive, condition of *b*, as the result of the struggles of both flesh and spirit, *a* 1, *a* 2, and *a* 3.

I say then,

*c* 1 Walk in the Spirit,

*d* 1 And ye shall not fulfil the lust of the flesh.

*a* 1 For the flesh lusteth against the Spirit,

*a* 2 And the Spirit against the flesh,

*a* 3 And these strive with each other,

*b* So that what ye will, this ye do not.

*c* 2 But if ye are led of the Spirit

*d* 2 Ye are not under the law.

We shall now present the reader with a passage in James, which bears a remarkable resemblance to the above. It will become evident that the doctrine of the two apostles is identical:—

Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει

*a* 2 Πρὸς φθόρον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατέκρησεν ἐν ἡμῖν ;

*a* 4 Μείζονα δὲ ᾔδωσι χάριν  
διὸ λέγει

*c* 5 Ὁ Θεὸς ὑπερηφάνους ἀντιτάσσειται

*a* 6 ταπεινοῖς δὲ ᾔδωσι χάριν.

- c* 1 Ὑποτάγητε οὖν τῷ Θεῷ  
*c* 2 ἀντίστητε τῷ διαβόλῳ  
*d* 1 καὶ φεύζεται ἀφ' ὑμῶν  
*c* 3 Ἐγγίσατε τῷ Θεῷ  
*d* 2 καὶ ἐγγιεῖ ὑμῖν  
*c* 4 καθαρίσατε χεῖρας  
*b* 1 ἁμαρτωλοὶ  
*c* 5 καὶ ἀγνίσατε καρδίαν  
*b* 2 δίψυχοι.—James iv. 5—8.

The word λέγει, in the first line, is not *speaketh*, but *saith*, namely what follows. The Spirit, *a* 2, is the Spirit of God. Compare Rom. viii. 9—11 ; 1 Cor. vi. 19 ; 2 Tim. i. 14. The phrase, πρὸς φθόνον, probably means, *against envy*. For this use of πρὸς, see Eph. vi. 11, and other passages. The very words can nowhere be found, but the general sense is in such passages as Gen. vi. 3. The passage quoted in ver. 6, is from the Septuagint of Prov. iii. 34.

The apostle has stated just before, that God and the world are in mutual hostility and *warfare*. Our whole passage is a development of that idea. The persons in whom the Divine life has begun, but is not yet mature, are called δίψυχοι, *b* 2 ; that is, *double-souled*, to signify the division and hesitation of the soul between God and the world, the Spirit, and the flesh. They are even named *sinner*s, *b* 1. The Spirit lusteth against envy, *a* 2. God giveth more grace, or help, *a* 4, on account of the envy which is to be overcome. He sets Himself in battle-array against pride, *a* 5, and gives help to humility, *a* 6. The double-souled sinners are called upon to draw nigh to God, *c* 3, to set themselves in battle-array under Him, *c* 1, in resistance to the Devil, *c* 2, with the assurance, that God will meet and receive them, *d* 2, and that the devil shall be routed, *d* 1. Thus are they to cleanse their hands, *c* 4, and purify their hearts, *c* 5. We have marked certain clauses in this passage with the same marks respectively as the corresponding ones in the passage of St. Paul. Where there are higher *numbers* under the same letter, it indicates an enlargement of that branch of the subject.

Or think ye that in vain the Scripture saith—

- a* 2 Against envy lusteth the Spirit that took up His abode in us?  
*a* 4 But He giveth more grace,

- Wherefore He saith  
*a* 5 God against the proud setteth Himself in array  
*a* 6 But unto the humble giveth grace.  
*c* 1 Set yourselves therefore in array under God.  
*c* 2 Resist the devil,  
*d* 1 And he will flee from you.  
*c* 3 Draw nigh to God  
*d* 2 And He will draw nigh to you.  
*c* 4 Cleanse your hands  
*b* 1 Ye sinners,  
*c* 5 And purify your hearts  
*b* 2 Ye doubled-souled.

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## The Christian Year.

BY A CLERGYMAN.

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SUBJECT :—*Whit Sunday.*

“He that descended is the same also that ascended up far above all heavens, that he might fill all things.”—Eph. iv. 10.

God's Eternal Word and only-begotten Son, pitifully viewing the helplessness of mankind, cheerfully *descended* as the Agent of the Father's love. He disdained not the weakness of our nature, but assumed it as a fitting garment for His undertaking. This first step of His descent implied the second and the lowest. Christ's body was mortal.

“All that is born must die.”

That lowest step taken, as He had pervaded the three worlds, heaven, earth, and hell, there remained no region of His domain unvisited by His presence and operation. The order was now reverst, and the circle completed, by Christ rising from the grave and returning to His glory, in His human nature, as the first spoil rescued from death. As a consequence, both of His obedient descent and rewarding exaltation to supremacy, the worlds which He had traversed, were henceforth to retain memorials of His visit, and bear witness to His presence. The tokens of His sojourn should

be permanent, the echo of His words was never to die, the impression of His deeds never to be effaced. His sufferings should procure blessings, and every drop of blood change into a flower, and His Spirit shed forth from His throne should abide for ever with His Church, reproducing Him in every member. The glooms of hell, once scattered by His setting brightness, should never be re-collected, and what was once the charnel-house of humanity, should display the creative triumphs of the quickening Spirit.

Because of His earthly humiliation and of His heavenly supremacy, the Spirit of Christ will one day fill the world. Because of His earthly humiliation—for, as He permeated the sphere of mortality, it was quickened by His presence. Because of His heavenly supremacy—for His example is thus made authoritative, and from this advantageous position, His sovereign power can stretch throughout the world. In view of His earthly obedience, the Father said: "I have no pleasure in military exploit, nor in intellectual subtlety, nor in representative art; but *this* delights Me. This is more excellent than the service of the angels, and the worship of the Seraphim. Christ shall be exalted, shall be made highest of all, that all may know what spirit and conversation are according to my will, and that His influence may be felt by all."

The spirit of the world, unvisited by Christ, is *impure*. Men have become the slaves of their lower natures, have "hidden their talent in the earth," and have thus dishonored the body, and well-nigh extinguished the soul.

It is *vain-glorious*. The applause of others is the vain man's first necessity. On this he lives, and on it depends, having nothing in himself. For this he makes a show of all his advantages, and when they are not enough, a false show of such as are not his, and is unhappy whilst the attention of his company is diverted, even for a moment, to another object.

It is *unjust*. Absorbed in their own desires, men have become selfish, careless of the sorrows of others, and inconsiderate of their rights.

It is *ungodly*. The basis of every sin is an implicit falsehood with regard to the Most High, and every sin is blasphemy in action. "There is no habitual exorbitance of desire or affection, but secretly works a parallel transfiguration of the Deity ; no stain or foul deformity in life or manners whereto we give indulgence or dispensation, but will cast like aspersion upon the immaculate Majesty."\* The love of sin has made men shy of the pure and just God. It has even led them to deify their own sensuality and violence. Witness the gods of Assyria and Phœnicia, and the abominations of idolatry in modern India.

It is *unquiet*. Man runs hither and thither for pleasure, and finds no satisfaction. He exhausts the world and finds it vanity. But as it is his only portion, and his tenure even of this is unstable, he is at the mercy of uncertain winds and currents, and the victim of anxiety. At death, he must leave all, with no prospect of a better condition, but rather of one far worse. Moreover, he has a profound uneasiness in the consciousness of sin. He is in discord with his absolute Sovereign, who is also Sovereign of all worlds. From the presence of the Holy One his consciousness can only escape by dissipation in worldly things. And he dreads death, when that dissipation will be possible no longer, when that Presence will be constantly felt, and when the eternal laws which he dislikes, backed by Omnipotence, will fearfully avenge themselves.

In all these respects the spirit of Christ is opposed to the spirit of the world.

It is a spirit of *obedience*. It was this which made Him great. When a man is disobedient, he exhibits merely the perverseness of an individual ; but when he obeys, he reveals the Divine will, to which his life is subjected, and with which it harmonizes. Because Christ could say, "I do always those things that please him" (John viii. 29), He could say also "He that hath seen me hath seen the Father." (John xiv. 9.) Now this obedient spirit is destined one day to fill the

\* Dr. Thomas Jackson, vol. i. p. 1009, fol. ed.



world. Men will be lovingly and reverently loyal to truth and goodness, worshippers of God with mind and heart and body. Every sensation will provoke gratitude and devout admiration, every action will be service. Men will resemble God, and make God known, doing His will, in earth, as it is in heaven. Such men as Fenelon, Andrewes, and George Herbert, instead of being exceptions, few and far between, will then become the rule. Thus Christ will "fill" the world.

The spirit of Christ is *pure*. Jesus was alien, alike from morose abstinence, and from sensual defilement. He chose pain, only for the sake of obedience and love, but while "the Son of man came eating and drinking," and countenanced marriage, He would not irregularly satisfy even His hunger.

This pure spirit will one day fill the world. God's gifts will be gratefully used according to His intention, and the human body honored as the instrument of service, and the temple of the Holy Ghost.

The spirit of Christ is *free from ostentation*. "He took upon Him the form of a servant." He declined pomp, and His very miracles were wrought for benevolence, not for show; for He needed not human applause, but was content with the approval of His Father. He taught secrecy in alms-giving, in fasting, and in prayer, and condemned the hypocrites for sounding the trumpet of their good deeds, "that they might have glory of men."

This spirit is destined to prevail. Convinced of the folly of vain-glory, men will become modest because of sincerity. They will be set free from the desire of dazzling the eyes of the crowd, or to have their names shouted by the unintelligent lips of fame. In place of pretence, everywhere there will be solid worth, which seeks not publicity, being content with the good opinion of a few friends, the favorable voice of conscience and the approval of Heaven.

The spirit of Christ is *kindness*. It flies to the relief of misery; it transcends justice and befriends the undeserving. This brought Him from heaven to Bethlehem, and led Him, scattering blessings as He went, to the consummation of the

cross. His first recorded words after resurrection are, "Woman, why weepest thou?" He sent a message to the sorrowing disciples, calling them, "My brethren," and singling out the heart-broken Peter.

This kindness of Christ is exemplary. It is imparted to His disciples, and is destined to universality. It will make the divided Church one. It will recognize the brotherhood of every man. It will annihilate oppression, render war inconceivable, bury old injuries, prevent new ones, and infuse gentleness and tenderness into all the channels of life. "The bruised reed shall not be broken, nor the smoking flax be quenched."

The spirit of Christ is, on all these accounts, a spirit of *peace*. Though sorrowful He was tranquil, for He had inalienable possession of God, and God of Him, and He knew that He should overcome the world. Therefore He told the disciples to "be of good cheer." He invites the weary and heavy-laden to come to Him for rest. The time is coming when they will respond to the invitation, and find that rest and freedom which is the effect of harmony with the Sovereign Fatherly will, and the constitution of the universe, the effect of purity, of quietness, and of brotherly love.

More than half the evils of the world are not "ills which flesh is heir to," but are occasioned by men themselves, by their folly, their injustice and impiety. Could these but be cured, the curse were well-nigh withdrawn, the earth no longer a wilderness, and the most abundant fountain of tears would be sealed up.

The text is *cheering to the good*. Their cause is essentially victorious, for it is the cause of the Lord of the universe. Let them patiently endure, for their principles shall one day be ascendant, and have an authority universally confest.

The text *warns us in the choice of parties*. To be on the side of sin in this kingdom of the ascended Christ, this sphere of His Spirit's operation, is synonymous with open rebellion, defeat, and ruin. To be on the side of righteousness, is to be on the side of progress, and of victory.

# The Pulpit and its Handmaids.

## IN MEMORIAM.

ANOTHER beloved brother and distinguished preacher has retired from earth's field of benevolent labor, and entered the bright scenes of immortality. The Rev. P. J. WRIGHT, whose contributions often enriched our pages, is no more. His eloquent voice is hushed in mortal silence, and his powerful pen has ceased its work for ever. Though personally unknown to us, he is mentally an old acquaintance, and a highly valued friend. His epistolary correspondence, and his homiletic contributions, have for many years made us feel that the name of P. J. Wright stood for a man of royal faculties and worth. With the blessed Gospel in our hands, we take the consolation that his noble life is not extinct, and that his pure light is not quenched in gloom.

“The dead are like the stars by day,  
Withdrawn from mortal eye;  
But not extinct, they hold their way  
In glory through the sky.  
Spirits from bondage thus set free  
Vanish amidst immensity,  
Where human thought, like human sight,  
Fails to pursue their trackless flight.”

We subjoin an extract from a sketch of his life, kindly presented to us by the Rev. John Taylor, an old and valued friend of his, and a minister of the same religious body, the Wesleyan New Connection.

“Of the early days of Mr. Wright we possess but scanty information, on account of circumstances which I need not stay to explain. It appears, however, that he was born in London on the 1st of May, 1810. His father was a German, and his mother a native of Doncaster. Their children, born in England, took the name of Wright as an equivalent for their father's German name. A fondness for books and an absorbing love of study were the distinguishing features of his boyhood. The sports and pastimes of others possessed but few attractions for him. Not only had he no sympathy with the frivolous and the foolish, but through life they involuntarily excited his indignation. In his constitution, thoughtfulness and buoyancy, gravity and cheerfulness, were remarkably blended; and in this combination of contrasted but well-defined qualities we see the basis of that goodly edifice which he subsequently reared with so much assiduity and care.

"When a boy, Mr. Wright was taken by his mother to the services of the Church; but, as he grew up to have preferences of his own, he accompanied his father to the services of a Wesleyan chapel; and here it was that his mind became gradually opened to a perception of his fearful condition as a sinner, and his heart excited to an intense concern about personal salvation. In process of time this anxiety became such, that for days he was on the brink of despair, and ceased not to wrestle with God night or day, that he might experience the peace and joy of believing. Nor did he wrestle in vain. Ere long the streaks of a morning twilight gilded the horizon. The Sun of Righteousness arose upon his benighted spirit, rolling away the darkness of condemnation and doubt. His nature warmed into the consciousness of spiritual life. Justified by faith, he had peace with God; and having hope of the Divine favor, he experienced a joy that was unspeakable and full of glory. Mr. Wright's conversion was sound and satisfactory; so much so, that, whatever other temptations he might have to endure, he never had the slightest misgiving as to the reality of his change. Thus he was early led into the communion of Methodism, where he acquired those clear views of the fundamental doctrines of the Gospel which are so closely related to practical and experimental religion.

"Amongst the Wesleyans he became an acceptable local preacher, and before his departure was preparing to become itinerant. At this time he sat under the ministry of the younger Trefry, for whom he cherished the profoundest respect. He frequently went to hear Melvill, of the Established Church, and Dr. Andrews among Dissenters, both of them remarkable men. Not only were fructifying influences thus shed upon his youthful mind, but high examples of pulpit oratory excited his emulation; and there can be no doubt but that the ministry of these devout and brilliant men had much to do with moulding the pliant elements of Mr. Wright's religious character, and determining the form and features of his ministerial career. It is more than probable that to these men he owed much of that peculiar style by which he became so distinguished as a preacher.

"Would time allow me to furnish anything like a full-length portrait of Mr. Wright, I should arrange what I wished to say under the following topics as peculiarly characteristic, viz., able, honest, industrious, spiritual, earnest, and successful. These points I feel certain will strike every one who knew him as being life-like expressions.

"On the question of *ability* I venture to affirm that he stood in the foremost ranks of his brethren. The frequency with which he was called to preach on special occasions, and in all parts of the Connexion, indicated his great popularity. As a preacher his subjects were generally practical, and selected with an obvious aim to be useful. The sense of the passage was clearly given, and any peculiarity of phrase or

doctrine fully explained. The divisions brought out clearly and in consecutive order the main points of the text or topic. His *forte* was rather in the descriptive than in the analytical, and his sermons were not elaborate disquisitions, but addresses to a popular assembly. His deportment in the pulpit was grave, self-possessed, and devout, as became the man of God. The prayer, which was comprehensive, appropriate, and fervent, prepared him to deliver, and the people to hear, the message he had received from God. The text was well read out, and the introduction calmly pronounced, without any perceptible nervous excitement; but, as the sermon expanded in the delivery, the predominant qualities of the preacher became very marked; the enunciation was distinct; the clear, ringing voice, which never faltered for the fitting word, filled every part of the largest sanctuary; the ardor of the preacher rose higher, and his action became more animated as the well-moulded sentences rolled off, till the climax (of which he was fond) came in an overwhelming burst of oratory, flashing with the colours of a gorgeous imagination, in which the truth rushed like a flaming thunderbolt into the sinner's conscience, or fell with thrilling tenderness or quickening power upon the hearts of believers.

"*Honesty* was one of his most demonstrative qualities. It was one of the first things which impressed the mind of a stranger, and those who knew him the longest felt that time tended but to establish their first impressions. He was honest to his convictions and honest in his friendships. All who knew him know that he was thoroughly independent, standing everywhere in the full consciousness of manhood, with all its rights and responsibilities. This feeling was sometimes carried so far as to obscure the tender affections of his heart; but it was uniformly based on a strong conviction and a profound deference to what he believed to be right and true. Independence, honesty, and courage were not stately robes in which his personality was occasionally draped; they were essential parts of himself. He carried them everywhere. They were manifested in all companies and on all occasions—equally to the rich as to the poor—and no personal friendship would he ever allow to interfere in the slightest degree with the primary questions of absolute right or wrong. In these respects his feelings and conduct were perhaps, as much as the infirmities of human nature will admit, the expressions of an honest and an upright man.

"Another feature in the character of Mr. Wright was *industry*. Whether we look at his habits as they relate to his pulpit or platform preparations, the discharge of his pastoral duties, the management of his circuits, or his attention to Connexional business, he was in point of industry, a model man. He frequently lectured for Mechanics' Institutions, Temperance Societies, and Young Men's Christian Associations, and filled up spare moments with writing hymns, frequently of a revival



character, some of which find a place in the new Hymn-book. Few men have better cultivated their minds within the limits he had prescribed for himself, and few men knew so well the subjects to which his studies had been directed. As a superintendent, his industry was unceasing. He kept his eye and hand on every part of his circuit. As a pastor, in the days of his full vigor he was an example of industry, visiting the sick and the sorrowful with tenderness and regularity, irrespectively of their temporal condition. The poor shared largely in his sympathy and attentions; and, when on one occasion he was appointed to a circuit where there were but few opulent friends, and a brother said to him, 'your opportunities of social enjoyment will be very limited,' he replied, 'I can make myself happy in the cottages of the poor, and I am comfortable when a welcome guest at the humblest table.' The testimony of an officer in a circuit where he laboured will doubtless be sustained by the testimony of many others—viz., 'that he was one of the best business men the Conference ever sent to their circuit.'

"While Mr. Wright was industrious, and attended to the intellectual and financial departments of his office, he was eminently a *spiritual* man. He loved the more spiritual of religious exercises, and had the deepest sympathy with spiritual things.

"Mr. Wright also was an *earnest* man—earnest in manner, spirit, and style. It was not, however, the earnestness of words or wishes—it was the earnestness of deeds, and hence we find him at one time fighting with heresy, at other times pushing for aggression and extension.

"Finally, he was *successful*. We have already intimated this in noticing his early appointments. So we might follow him through many, if not most, of his circuits, of which Shields, Truro, Hanley, and Nottingham, afford pleasing confirmation. Mr. Wright's ministry did not terminate in barren admiration. He was a revivalist of the true type! and few, if any, of our ministers have laboured with such success as he in the conversion of souls.

"We must, however, hasten to a close. For some time there were evidences of failing health; but, through the influence of affection, or through the habit of regarding him as an indispensable part of the Connexion, we had never realized the possibility of his death, and had consequently failed to see those premonitory symptoms, which, upon a retrospect, startle and appal.

"His last affliction was but of short duration. He had preached at the opening of a new chapel in Liverpool on Feb. 8th, and had taken part in a tea-meeting on the 9th, when the cold, which had been previously hanging about him, was seriously aggravated. He was confined to his house and his bed for a short time, but believed that he should recover. His last sermon was preached on the morning of Feb. 22nd. During the ensuing week a complication of diseases set in too powerfully to be mastered by a debilitated constitution.



"From the commencement of his affliction, his mind appeared to have been much weaned from earth, his thoughts and feelings to have soared heaven-ward. He was extremely quiet, and often sat lost in meditation. The first Sunday he was confined to his bed he desired to be left much alone, and in the evening spoke of the peaceful communion he had that day held with God. On the Wednesday before his decease, he conversed with the greatest composure respecting the probable issue of his sickness, and expressed his belief that it would be unto death. After expressing a wish that he might be interred in the General Cemetery in Nottingham, in the grave where his beloved Eliza was interred, and after saying with considerable emphasis, 'We must all rest together,' he said, 'I feel in a resigned and peaceful and happy frame of mind. I rest fully on Jesus, and I now feel that His precious blood cleanseth me from all sin. Oh, what joy I have experienced in preaching the everlasting Gospel! My work has been my delight. Well, perhaps the Lord will raise me up again to be a watchman over His people. The will of the Lord be done.' On another occasion he said, 'Lord, I have been a very imperfect, but not an unfaithful minister of the glorious Gospel.' On the Thursday he talked much about the College, the Missions, and also some of his dearest ministerial and other friends, and said, 'The Lord bless them all.' He spoke much about the classes, and appeared grieved that he could not meet them. 'My poor flock,' he said, 'need their shepherd. I cannot tell you how much I have enjoyed the week-night services.'

"On Saturday he called Mrs. Wright to him, and fully explained all he desired in reference to his worldly affairs, and of the officers and members said, 'I have been very happy amongst them.' He spoke much during his sickness of the blessedness of Christian communion; and, after many utterances, on one occasion, he said to Mrs. Wright, 'Oh, my beloved, cling to Jesus; He will sustain thee!' On the Sunday his strength failed fast. In the afternoon he asked for each member of his family, and uttered many loving, never-to-be-forgotten words. Amongst other things, he said:—'I shall soon see my lovely flower, which has been some time blooming in you bright and beautiful home.' After which he exclaimed, 'Oh, what a region of light and love! What beautiful visions!' When he had lain quiet for a time, the question was asked him, 'Do you feel Jesus precious now?' 'Jesus precious!' he said, 'Oh, yes. He is my all and everything. I rest on him as my Atoner. I have often preached on the atonement, but never saw its amplitude and preciousness as I now do.' Shortly after he said, 'Holiness of heart is a glorious truth. Many times I have been disgusted with the cant of some who profess to enjoy it; but, after all, sanctification is a glorious truth! . . . . As Christians we ought to be more spiritually-minded, and seek more earnestly in health the best gifts.' In the evening he requested a special prayer-meeting

to be held on his behalf, and on behalf of his family; and during the night he prayed long and fervently for his family, the circuit, and the Connexion. At three o'clock on the Monday morning his family thought he was expiring, but again he rallied, and repeated several choice verses. During the greater part of the Monday he lay apparently unconscious; he had once a few lucid moments, and turning to Mrs. Wright, he said, 'For your consolation I am passing away peacefully!' He then repeated that verse—

"Happy if with my latest breath  
I may but gasp His name.  
Preach Him to all, and cry in death,  
'Behold—behold the Lamb!'"

Most of the night he lay quite calm, and about two o'clock on Tuesday morning, March 10th, he fell asleep.

"The loss to the Church is great; to the Connexion, it is incalculable; but to his family—that home where domestic happiness lived and reigned—to them the loss is irreparable. May God grant that this heavy affliction may be sanctified to all; and may the sorrowing family be filled with the richest consolations of grace!"—JOHN TAYLOR.

## Theological Notes and Queries.

### OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

#### GERMAN LANGUAGE.

REPLICANT. In answer to QUERIST No. 5, p. 172. The knowledge of German can hardly be said to be indispensable. But it certainly is very desirable, on account of the vast stores of theological erudition in the untranslated works of German scholars. They are now the leaders of the van of progress in this direction. Many of them are now orthodox or nearly so; for neologism has long ago worn itself out in Germany. The study of German is more difficult than of French, but not so difficult as Latin. Much depends on the method you follow. We should advise the following.

Begin by getting Arnold's first German book, Tiarks's grammar, and Flügel's dictionary. Learn the paradigms of nouns, verbs, &c., and carefully study the rules of syntax. Then work at the exercises until concluded. This will occupy some six or eight months. Then read certain parts of Luther's Bible, as Genesis, the Psalms, and the Gospels. Proceed to some course of German literature. Moschzisker's is a good one for the purpose. If you have done this work well, you will be ready for any ordinary German author. Some German writers present peculiar difficulties even to Germans; and if you aim at complete mastery of the lan-

guage, you should read much—several pages every day, for a twelvemonth, after finishing the exercises. The chief difficulty of the language lies in the inversion and complication of the sentences. Yet in this latter respect there is a vast difference in writers. Ordinary German, such as that in Herzog's Real-Encyclopädie, or in the Theologische Studien und Kritiken, may soon be read fluently by any one thoroughly acquainted with the grammar. The philosophical and mystical writers, as Kant, Hegel and Jean Paul are far more difficult.

#### CHRIST'S PRAYER IN GETHSEMANE.

REPLICANT. In answer to QUERIST No. 6, p. 172. In this prayer we see the reality of Christ's human nature. In its innocent infirmity He shrank from suffering, yet with submission to His Father's will. Nor was His prayer in vain. He was strengthened to endure, and thus was He answered. He was *απο τῆς ευλαβειας*, on account of His pious resignation to the Father's will. (Heb. v. 7.) See Alford, a few of whose remarks we transcribe: "*εἰ ὀνύατον ἐστι*, 'if consistent with that work which I have covenanted to do. Here is the reserve of the will to suffer—it is never stirred. The conflict, however, of the Lord, differs from ours in this,—that in us, the ruling will itself is but a phase of our human will, and may be and is often carried away by the excess of depression and suffering; whereas in Him it was the Divine personality in which the higher will of the covenant purpose was eternally fixed, struggling with the flesh, now overwhelmed with a horrible dread, and striving to escape. (See the whole of *Psa. lv.*) Besides that, by that uplifting into a superhuman circle of know-

ledge, with which the indwelling of the Godhead endowed His humanity, His flesh, with all its capacities and apprehensions, was brought at once into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (*John xviii. 4*), which is never the case with us."

#### "THE EVIDENCES."

REPLICANT. In answer to QUERIST No. 7, p. 173. A question rather difficult to answer in a short paragraph. However, we will do our best in the available space. In the first place, the terms you employ are infelicitous. They are partly indefinite, partly incorrect. Revelation is correctly conceived of as not confined to words written or spoken, but as a manifestation of God Himself by all receiving ways. If God manifests Himself, it is difficult to conceive why any further evidence should be necessary, or what it can be intended to evidence. If the revelation in question is one indeed, it is its own evidence—since to *make evident* is involved in the very notion of revelation. What you mean by external evidence is probably the evidence of *the record* of revelation, namely, the Bible; evidence of its genuineness and historical credibility. This is an affair for the learned, and one in which ninety-nine in every hundred must trust the learned. It is of small use unless the Bible itself be found to contain a revelation of God to you. If you bow down before the majesty and beauty of Christ's character, if His words find your inmost heart, and you can realize His power on your conscience and your life, and are able to trust Him for the future, then it will be satisfactory, but not essential, to hear that scholars have pronounced the records to be au-

thentic and genuine. But your own heart will have anticipated them. No man was ever really converted by "External Evidences," and when you have felt the reality of the revelation itself, you will find them comparatively unnecessary.

#### MAN'S ABILITY.

REPLICANT. In answer to QUERIST No. 8, p. 173. Observe,—(1) That power is the *limit* of responsibility. As far as our power goes and *no further*, we are responsible. It would be unjust to hold man responsible for anything which lies beyond the limit of his power. (2) That "coming to Christ" is equivalent to "believing in Christ." (3) That man is responsible for his believing or disbelieving in Christ, "He that believeth not is condemned already, because he believeth not." (John iii. 18, 19.) (4) If man be responsible for his faith or want of faith in Christ he must have *power* to exercise faith or to withhold it. (5) Therefore, whatever sense be attached to the words "coming to Christ," or "believing in Christ," man *can* "come" or "believe" in *every such sense*. Whether this power of man, be a part of his nature, or a power supplied, when an effort is made or a wish is repressed, is only a question of theory. If man is responsible for his belief, his power must be *equal* to that responsibility, and form the *limit* of it. GALILEO.

#### BAPTISM FOR THE DEAD.

REPLICANT. In answer to QUERIST No. 9, p. 173. The most ancient interpreters believe here that St. Paul here uses an *argumentum ad hominem*, alluding, without expressing approval or a disapproval, to a custom of the time. He speaks of people who received

vicarious baptism, with the idea that those who had died before hearing the Gospel were benefited by the baptism in the name of their living relations. The passage is correctly translated in our English Bible.

#### Queries to be Answered.

10.—Is there any evidence from Scripture to prove that Judas was a partaker of the Lord's Supper on the night on which it was instituted?—J. WILLIAMSON.

11.—Are there more kinds of faith than one, or is what some theologians term different kinds of faith only the same exercise of the mind placed upon different objects?—IBID.

12.—As the word "world" has different meanings in Scripture, are there more words than one for this word in the original language, and if there are, what are their meanings?—IBID.

13.—Under the dispensation of grace, is it Scriptural to pray for the outpouring of the Holy Spirit? Did not the Spirit descend on the Christian Church on the day of Pentecost, and is He not to continue in the Church until the end of the world, and as God, is He not equally everywhere present?—IBID.

14.—When on the cross, Christ said to the penitent thief, evidently with a consciousness of His power to perform, "To-day shalt thou be with me in paradise." About three hours after, He gave utterance to that expression of extreme weakness, "My God, my God, why hast thou forsaken me?" How can we harmonize the apparent anomaly contained in these two utterances; the one of Divine power, the other of utter powerlessness.

• PERCY M. HART.

# The Preacher's Finger-Post.

## THE TRUE PULPIT.

"For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."—1. Cor. ix. 16.

FROM this verse we infer:—

I. THAT THE TRUE PREACHER PREACHES THE GOSPEL AS HIS GRAND MISSION. The Greek word *εὐαγγέλιον*, *glad tidings*, is here translated Gospel. This word Gospel is made up of two Saxon words, *good* and *spell*. Spell means a story. The idea, therefore, is, "a good story," or "good tidings;" and such, indeed, is the revelation of God, which we have in Christ. It is good news. What is the essence of this good news? (1) That God loves man, though a sinner. (2) That Christ is the demonstration and medium of this love. This is the heart of the Gospel, and to preach this, is the grand mission of the true preacher. To preach this—First: *In contradistinction to natural religion*. Natural religion does not reveal Divine love for sinners. The volume was written before sin existed. To preach this—Secondly: *In contradistinction to human theologies*.

Metaphysical divinity is not the Gospel. The highest forms of it are only man's fallible conceptions about the Gospel. Neither Calvinism, Arminianism, nor any other of your "isms" constitute the Gospel. To preach this—Thirdly: *In contradistinction to legal maledictions*. A terrible condemnation, it is true, hangs over the sinner; but he who preaches that, preaches not the Gospel. The terrors of the judgment, and the torments of hell, are not Gospel.

II. THE TRUE PREACHER DISCLAIMS ALL PRAISE IN THE DISCHARGE OF HIS MISSION. "Though I preach the gospel, I have nothing to glory of." First: *There is everything in the nature of the subjects to prevent self-glory*. It is (1) Undiscoverable by human reason. Had he, or could he have, reached the cardinals of the Gospel by the investigation of his own reason, he might have taken some praise to himself. But the Gospel infinitely transcends the discoveries of intellect. (2) Declaratory of human degradation. It gives such a representation of man's de-



pravity, utter worthlessness and ruin, as to humble the spirit in the dust. (3) Demonstrative of infinite condescension. The views it presents of the condescending compassion of the Eternal, prostrate the spirit in adoring wonder. "Oh! the depth of the riches," &c. Secondly: *There is everything in the nature of the work to prevent self-glory.* Every true preacher must feel—(1) A consciousness of unworthiness for such a high honour. "Unto me, who am least of all saints," &c. (2) A consciousness of incompetency for such a work. "Who is sufficient for these things," &c. (3) A consciousness of utter inability to realize success. Whatever he does, however well he preaches, he cannot guarantee efficiency. "Paul plants, and Apollos waters," &c. Thirdly: *There is everything in the nature of his inspiration to prevent self-glory.* What was the feeling that prompted him to undertake it? The impelling impulse, what was it? It was "the love of Christ that constrained." It came upon him with a power that was all but resistless. It was scarcely *optional* with him as to whether he should preach or not. He was drawn to it by this new and heavenly afflatus. Man cannot praise himself for loving. Does a

mother take credit for loving her child, &c.?

III. THE TRUE PREACHER IS IMPELLED BY AN INWARD NECESSITY IN THE PROSECUTION OF HIS MISSION. "Necessity is laid upon me," &c. What is the necessity? It was a force working from within, not a pressure from without. It was moral, not physical. First: *It was the inner force of gratitude.* Gratitude to Christ. Christ had appeared to him on his way from Damascus, rescued his soul from hell, and given him a commission. Gratitude bound him to the service of such a Deliverer. Secondly: *It was the force of justice.* The Gospel had been given to him *in trust.* He was a *steward.* It was given to him not to monopolize, but to communicate. "He was a debtor," &c. Thirdly: *It was the force of compassion.* Compassion for souls. He knew that souls were dying, and he had the panacea in the Gospel. Such were the necessities that bound him to his work. He felt he could not but do it; felt a horrid woe over him if he dared neglect it. "Woe is unto me." What was the woe? What was he afraid of? Earthly calamities? Not he. His brave heart laughed at danger in duty. Persecutions, insults, obloquies,



&c.? No! none of these things moved him. The terrors of judgment, the agonies of hell? Not he; he could wish himself "accursed." No! he was afraid of not *doing the right thing*. He quailed before the woe of unfaithfulness to his Saviour, this Gospel, immortal souls, and his own moral impulses.

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THE MORAL STATE OF A GODLY MAN.

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psalm xl. 2, 3.

WE shall use these words to illustrate the present spiritual state of a truly good man—a genuine saint. And we infer:—

I. IT IS A DIVINELY RESTORED STATE. The condition from which the godly man has been raised, the Psalmist represents under the figure of a pit. The language suggests—(1) Darkness. "A pit." The sun shines, bathes the world in its brightness; but the densest gloom reigns in the pit. A state of sin is a state of darkness. (2) Misery. "An horrible pit." Cold, black, desolate, echoing

only one's own groans. Sin is misery. (3) Helplessness. "Miry clay." For ever sinking into clay; every limb and joint held as in the cold grasp of death. From this state the godly man has been raised. Every godly man on this earth has been in a state similar to this. How has he been raised? Not by himself, not by priests or churches, but by God. "*He brought me up,*" &c.

II. IT IS A DIVINELY ESTABLISHED STATE. He hast "set my feet upon a rock." He has not only raised him, but put him on secure ground. Not on sand or clay, but on "a rock." First: *His intellect is established*. It is no longer tossed to and fro with various speculations and with every wind of doctrine; but settled in the great *cardinals* of Gospel truth. *Mediationism* is its rock truth; it stands there, and looks at God and His universe from its lofty altitude. It is rooted and grounded in the faith. Secondly: *His heart is established*. All souls have supreme loves. The supreme loves of unconverted souls are ever changing: a right supreme love is the *rock* of the heart. Man reposes when he has this. This the godly man has. "The Lord is his portion," and he says, "Oh God, my heart is fixed," &c. "Whom

have I in heaven but thee," &c. Thirdly: *His purpose is established.* He is no longer changeable in his great plans of life. He has one great master-thought. "This one thing I do." All his efforts are subordinate to this one thing.

III. IT IS A DIVINELY PROGRESSING STATE. "He has established my goings." "Onward" is the watchword of a godly man. The point reached to-day is the starting point for to-morrow. "He follows on to know the Lord." He presses towards the mark. "He mounts up as on the wings of eagles." He is "*going*," going on the ever-ascending, ever-brightening road to knowledge, holiness, and bliss.

IV. IT IS A DIVINELY HAPPY STATE. "He hath put a new song in my mouth." Godliness is happiness. Analyze human happiness, and you will find every element of it in religion; gratitude, complacency, esteem, hope, self-approbation, fellowship with holiest spirits, harmonious activities. All these are in holiness, and these are the germs of heaven. A song—not a groan—is the ritualism of godliness.

V. IT IS A DIVINELY INFLUENTIAL STATE. "Many shall see it, and fear, and shall trust in the Lord." (1) Godliness is

observed. "Many shall see it." A truly godly life arrests attention, and often commands the thoughts of men. (2) Godliness is revered. "And fear." Bad as men are, and however, by ridicule, they may misrepresent their own hearts, they have ever an inward reverence for a godly life, whenever observed. (3) Godliness is blessed. "And shall trust in the Lord." He who lives a godly life, is often, unconsciously to himself, the instrument of bringing others to God. The good are the salt of the earth, the light of the world," &c.

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#### THE PATH OF LIFE.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalm xxiii. 4.

IN this Psalm—not with the royal crown upon his head, but with the shepherd's staff in his hand; not as the ruler of men, but as the guardian of sheep—we find David. He is with his father's flocks in the rich pastures and the quiet streams that lay around Bethlehem. What he is to the sheep he regards Jehovah to be him. "The Lord is my shepherd," &c. From the verse we have read we may consider the path of life in three aspects:—

I. THE PATH OF LIFE AS SHADOWED BY DEATH." "The valley of the shadow of death." David does not speak of the article of death here as some suppose. He does not say, though I *may* walk, or though I *should* walk, or though I *must* walk, but though I walk. He is speaking of his *walking it now*; now, with the bloom of youth upon him, buoyant, and hale. He regarded life as "the valley of the shadow of death." To realize this picture, we must, to use the language of another, "Conceive a long, narrow valley or glen, shut up on either side by impassable mountains, and along the base of which lies the path we have to travel. At the further end sits the giant form of death, grim, dark, repulsive, filling up the whole space; shutting out from the view the bright scenes that lie beyond, and projecting his gloomy shadow all down the valley, even to its very gorge. It is a picture of life which is a journey onward into death. Within the skirts of that far-reaching shadow, the infant enters with the first breath it draws, and on, on, on, ever deeper into the shadow must we travel, until the grim tyrant at length holds us in his arms and claims us as his prey. Our

whole life is a walk through the valley of the shadow of death." There is a bright sun, it is true, in the sky of life, otherwise there could be no "shadow;" but the figure of death is so colossal that its shadow covers the whole sphere of our existence. Physical sufferings, social bereavements, symptoms of decay, everywhere around us, only serve to darken the shadow projected from that grim and huge object which stands at the end of life. Every step in the valley of life, we are travelling under the shadow of death; and deeper and deeper that shadow grows, as we descend towards the region of the dead.

II. THE PATH OF LIFE AS TROD WITH A FEARLESS SOUL. "I will fear no evil." (1) Some tread the valley of life with a *stolid indifference*. They seem utterly regardless of the dark shadows on the path, and whither the path conducts them. "Like brutes they live." (2) Some tread the path of life with a *giddy frivolity*. The everlasting grin, and jest, and ceaseless round of hilarious excitement indicate that they have never been penetrated with a true idea of life. (3) Some tread the path of life with a *slavish*

dread. They are afraid of their end; through the fear of death they are "subject to bondage." (4) Some tread the path of life with *moral bravery*. Thus did David—"I fear no evil." Thus did Paul—"I am ready to be offered," &c. And thus do all who are vitally interested in Him who "hath abolished death," &c.

III. THE PATH OF LIFE AS WALKED IN COMPANIONSHIP WITH GOD. "Thou art with me, thy rod and thy staff shall compass me." (1) "Thou art with me" as the *infallible guide in the ever-thickening gloom*. The loving child that holds its father by the hand, fears not the path, however dark, if he knows that his father understands the road. God knows all our future. (2) Thou art with me as *a safe protector from every conceivable evil*. "Thy rod and thy staff, they shall comfort me." That rod shall ward off all perils; that staff shall sustain under all pressure of the future. *Therefore* the fearlessness of soul in every step, "If God be for us," &c.

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THE SPIRITUAL STATE AND OBLIGATION OF THE GOOD.

"He that saith he abideth in him, ought himself also so to walk, even as he walked."—1 John ii. 6.

I. THE SPIRITUAL STATE OF THE GOOD. It is characteristic of the good man that he "abideth in Him." There are two senses in which the true disciple abides in Christ. First: *In a sense beyond the reach of his consciousness*. As the child, without his consciousness of the fact, abides in the heart and purposes of his loving parent who plans and toils for his happiness, so the Christian abides in the love and purpose of his Redeemer, who is ever working for his good. If good, we abide in the heart of Christ. Secondly: *In a sense within the reach of his consciousness*. The truly good man feels that he is a devoted student *in the school of Christ*;—A loyal subject *in the empire of Christ*;—A loving child *in the family of Christ*. He feels himself as united to Christ; as the building is to the foundation stone; as the vine is to the root; as the head is to the body. He feels that without Him he can do nothing.

II. THE CONSEQUENT OBLIGATION OF THE GOOD. "He ought himself also so to walk even as he walked." All duty springs out of relationships; and the relationship of the true Christian to Christ imposes on him the obligation to walk as Christ walked.

First : To walk as He walked *in relation to God*. The conduct of Christ toward His Infinite Father was marked by the highest love, obedience, reverence, worship. Secondly : To walk as He walked *in relation to mankind*. Always just, faithful, loving.

#### THE IMMENSITY OF MERCY.

"Thy mercy is great above the heavens."—Psalm cviii. 4.

How high are those heavens. They are beyond the reach of an angel's wing. God's mercy is "*above the heavens*." The idea is the immensity of mercy. Though we cannot gauge its dimensions, and never shall, we may gain some impression of its vastness by pondering the following points.

I. THE MORAL CHARACTER AND NUMBER OF ITS OBJECTS. The moral character of a man is that of a rebel against heaven, and this is the character of all men, and all men in this character are the objects of mercy. Not a guilty tribe or a guilty age, but *all tribes and all ages*.

II. THE GRANDPURPOSE OF ITS OPERATIONS. Why does it exercise itself towards this universe of sinners? In one word—to restore them to the *image*, the *friendship*, and the *blessedness* of God.

III. THE EXTRAORDINARY MEANS IT EMPLOYS. (1) The gift of Christ. "He was delivered up for us all." (2) The preaching of the Gospel. There are ambassadors appointed to beseech men in Christ's stead. (3) The ministry of Providence. All the events of life are under the direction of mercy for this end. (4) The agency of the Spirit. "The Spirit striveth with men," &c.

IV. THE COUNTLESS MULTITUDES IT HAS SAVED. John in his day beheld multitudes which no man could number, &c. Every age swells the millions, and through indefinite ages the multitudes will go on accumulating. The millions that mercy has already saved are only as the first droppings of copious showers; the first buddings of a luxuriant spring.

V. THE EXHAUSTLESS PROVISIONS WHICH REMAIN. There are unsearchable riches of mercy remaining. First : Equal to the emergency of the greatest sinner. Magdalene, the thief, Saul, the sinners on the day of Pentecost, &c. Secondly : Equal to the emergency of all the sinners that will ever be. TRULY, THY MERCY IS GREAT ABOVE THE HEAVENS.



# Literary Notices.

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[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books : it is robbery to retain unnoticed ones.]

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## THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

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**ALBERT THE GOOD**; a Nation's Tribute of Affection to the Memory of a truly virtuous Prince. London : J. F. Shaw & Co.

THE title further designates this volume as a compilation of the loving labour of one, in all else the free-will offering of many, and states that this literary memorial is brought into existence by the generous co-operation of an untold number of loyal hands and hearts sympathizing with one who has humbly striven to become a medium for the united action of them all. The book is made up of the leading articles of the metropolitan and provincial press, including those of newspapers, magazines, and reviews ; also sermons, addresses, and poetries of various metre and merit. It also contains a biography of the Prince, in which we have a sketch of his early life, his pursuits, his last illness, a description of the funeral, with various anecdotes and miscellaneous facts. It includes, moreover, three portraits of His Royal Highness, an illustration of the Arms of all the Orders worn by him, with a very graceful and artistic symbol of the volume itself as a literary memorial. The press—more than the fourth estate of the realm, inasmuch as it moves and moulds all other estates—here bears its testimony to the high worth of **ALBERT THE GOOD**, and pours its patriotic lamentations at his early grave. A memorial more intrinsically valuable than this, inasmuch as it embodies the loftiest ideas and the devoutest loyalties of the nation, has not yet appeared, nor is likely to be forthcoming. What are majestic structures of costly and durable stone, or sculptured forms of highest art, compared to a large and elegant volume like this, full of thoughts of undying truth, and breathing with emotions of thrilling force ? Surely nothing could be more worthy of a nation's heart, acceptable to our noble Queen, or useful to the children of a sire whom England so lovingly laments. The man who undertook on his own responsibility to select, arrange, and publish this volume, has evinced a patriotism, which in its intellectual and self-denying character, stands in noble contrast with that thing called patriotism which too often goes off in the empty song, the clap-trap speech, and the boisterous hurrah at corporation festivities. He has



done his work, not only as a genuine and generous patriot, but as a man of culture and Christian sentiment, possessing great literary discrimination, and aiming at the spiritual good of his countrymen. We cannot but express our astonishment in finding by a foot-note that although this handsome volume is published at the low price of ten shillings and sixpence, and the generous and talented editor promised to devote the profits, should there be any, to the Memorial Fund, that he is a considerable loser by the undertaking. Such a fact, certainly, is not very creditable to the intelligence of our patriotism.

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LECTURES ON THEOLOGY, SCIENCE, AND REVELATION, by the late REV. GEORGE LEGGE, L.L.D., of Gallowaytreegate Chapel, Leicester; with a Memoir. By JAMES LEGGE, D.D., Hong Kong (of the London Missionary Society). Edited by JAMES LEGGE, D.D., and JOHN LEGGE, M.A. London: Jackson, Walford, & Hodder.

JOHN LEIFCHILD, D.D.; his Public Ministry, Private Usefulness, and Personal Characteristics. Founded upon an Autobiography. By J. R. LEIFCHILD, A.M. London: Jackson, Walford, Hodder.

WE put these two works together because they are of the same class of literature, and the subjects of the memoirs were in many respects related to each other. Both were ministers of the same denomination, and both occupied, at different times, the same pastorate. As men, they had many points of resemblance to each other. In bodily structure they were not dissimilar, though Leifchild was the taller man; they were both broad-chested, big-limbed, and stalwart in aspect, with faces open and genial, resembling the best types of Englishmen. They were amongst the few preachers who retained their natural gait, tone, and look through long years of official labour. They kept the long face and the whining tone of religious officialism at bay, and allowed nature to reign throughout their career. In culture and in certain qualities of mind, perhaps, Legge was the superior. He had a keener eye for metaphysical distinctions, a bolder wing for poetic excursions, and greater intellectual ambition; hence, though a Scotchman, he so far extricated himself from theological systems that he moved freely in the realm of Biblical investigation. As a pulpit orator, however, he bears no comparison with Leifchild, whose power as a religious speaker has seldom been surpassed in any age. Not that he always spoke well, especially through a whole discourse, but that generally the concluding portions of his sermon had a power to make his audience the creatures of his own enthusiasm. Legge had all the passion and mental equipment for oratoric work, but he had not the organ: his voice was weak and husky. His pen reveals what his voice could not. Both the works before us will be of special interest to preachers. The first, the *Lectures on Theology, Science, and Revelation*, by Dr. Legge,

contains twenty-five lectures on some of the leading subjects of theology. These discourses are entirely free from those empty terminologies, vapidities, acrimonies, and insolences which too often characterize such productions. They are the cogitations of a well-disciplined and great soul, who reverently uses the prerogative of independent thought on God's ways and works. The Biblical student will enjoy them. The Memoir prefixed to these lectures, written by the author's brother, is truthful and touching. The second of these books is the Memoir of Dr. Leifchild. Although many hundreds of those who knew and heard the lamented subject of this Memoir in his palmy days have long since passed away, hundreds still remain of his admirers who will gladly welcome this volume. There is much in it to interest all who concern themselves with the development of a great man and the advancement of Christian truth. It contains racy anecdotes, not a few, rich with significance. The author, his son, has performed his difficult task with great delicacy of feeling, and discrimination of judgment. He has not allowed his filial emotions to bias his judgment as a biographic critic. The whole is well done, and there are some passages that might be selected as models of biographic literature.

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THE WORKS OF THOMAS GODWIN, D.D., Vol. VI.; containing the Work of the Holy Ghost in our Salvation. Edinburgh: James Nichol. London: Nisbet & Co.

HERE is another large volume from the prolific pen of Dr. Godwin. The subject, the work of the Holy Ghost in our salvation, justifies the magnitude of the volume. The excellency of the work consists in our judgment in the affluence and aptitude of the Scriptural illustrations used in support of the author's opinions. The work is worthy of its predecessors, and will be welcomed by all those who are hearty admirers of Puritanic divinity.

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AN EXPOSITION UPON THE EPISTLE OF JUDE. By the REV. WILLIAM JENKYN, M.A. Revised and Corrected by the REV. JAMES SHERMAN. Edinburgh: James Nichol. London: James Nisbet & Co. Also, AN EXPOSITION OF THE EPISTLE OF ST. PAUL TO THE PHILIPPIANS. By the REV. JEAN DAILLÉ; translated from the French, by REV. JAMES SHERMAN. London: Nisbet & Co.

BAXTER styles Jenkyn "that elegant and sententious preacher." He lived in troublous times, between the opening and closing periods of the sixteenth century. After having preached for upwards of half a century, he died, a prisoner in Newgate, in the seventy-second year of his age. He was buried with remarkable honour; not less than six hundred mourners followed his body to the grave in "Tyndall's burying-place," now called Bunhill-fields. His Exposition of Jude is his chief

work, and has ever been held in high estimation by devout students of the Bible. Though his writings abound with the tautologies and endless divisions which too often disfigure the works of old authors, his pages charm you by a constant occurrence of racy expressions, proverbial utterances, and striking figures. The other part of this volume is an Exposition of Paul's Epistle to the Philippians, and also his Epistle to the Colossians, by Jean Daillé. Daillé was a French Protestant divine, who fulfilled his mission in the sixteenth century; a learned man, a voluminous writer, and an able expositor of these epistles. There are the vivacity and agility of the French mind in these pages, and there are often strokes of eloquence of amazing power. Mr. Nichols, the enterprising publisher, is conferring upon the Biblical student an incalculable boon in the cheap production of these old and distinguished authors.

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PRAYER AND THE DIVINE ORDER. By THOMAS HUGHES. London: Hamilton, Adams, & Co.

THIS work is divided into two parts, and each part involves the discussion of a question. Is prayer, in its constitution, in accordance with the character and laws of the Divine government? This is the question of the first part. Does prayer, in its influence or results, agree with the reason and order of things? or can it be answered agreeably with law and order? These questions, which strike at the root of all philosophical objections to prayer, the author proceeds to answer in a spirit at once scientific and devout. Without endorsing all the sentiments of the book, or feeling the cogency of all the reasoning, or regarding it as a solution of all the difficulties, we regard the book as having rare merits. It touches a most vital subject in a manner at once original, reverent, and suggestive. The author is a thinker, and the book has no common-places.

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MIDDLE AND HIGH SCHOOLS, AND A UNIVERSITY FOR WALES. By the Rev. THOMAS NICHOLAS, M.A., Ph. D. London: Jackson, Walford, and Hodder.

WE read the letters that compose this pamphlet in the "Cambria Daily Leader," as they appeared, and so impressed were we then with their incalculable importance, that we resolved to write to the talented author, requesting their republication. This, however, like many other good resolutions, we neglected, until we felt it to be too late. We are, therefore, not a little pleased in receiving this tractate. The writer here shows the low state of education in Wales, especially among the middle classes, and the sad consequences to the country resulting therefrom. Foreigners invade the country, work its minerals, control its commerce, sway its politics, and govern its towns. The natives, therefore, of a country of all but exhaustless wealth, for the want of an education, that quickens the intellect, and inspires the mind with a spirit of enter-

prise, are to a great extent, the mere menials of foreign speculators. Because of this, too, Wales, in the senate, in the sciences, in the arts, is a mere cypher. To remedy this defect, to wipe out this stigma, Dr. Nicholas proposes a university for Wales, and also Middle and High Schools. Ireland has its universities and colleges; Scotland has no less than four universities, and abounds with high-class schools; and yet Wales, whose intellect is naturally equal in possibilities to that of any nation under heaven, is all but destitute of educational institutes. The fact is astounding, and every patriotic Welshman should be roused by it. Let the *National Eisteddfod* honour itself, and confer the highest good upon Cambria by inaugurating forthwith a movement for the erection of a university for Wales. Dr. Nicholas deserves the thanks of his countrymen for this well-argued and well-written pamphlet.

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LECTURES ON THE ROMANS, Vol. I. By REV. T. G. HORTON, Wolverhampton. London: W. Freeman.

THIS volume contains twenty-nine lectures, and carries the reader down to the end of the seventh chapter. It will be followed by another volume shortly, which will complete the work. The object of these lectures is principally expository, and their style is adapted to the general reader rather than to the professed student; nevertheless, the researches of criticism are not overlooked, or its latest results withheld in regard to all passages of peculiar difficulty and importance. Such is the author's account of the work. Many volumes have been written on this epistle, and many more will be written before its depths are sounded. Every earnest endeavor to compass the apostolic thought we greet with thankful hearts. Mr. Horton's lectures are valuable. Though popular, they are thoughtful, and display some of the best qualities of an interpreter. Though the pages are not overlaid with Greek quotations, the author has evidently studied the epistle in the original. We shall be glad to receive the next volume.

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DRAMATIC WORKS OF WILLIAM SHAKESPEARE, Vol. VIII. Edited by G. R. CARRUTHERS, and W. CHAMBERS. Illustrated by KEELEY HALSWELLE. London and Edinburgh: W. & R. Chambers.

WE are glad to receive this, the eighth volume of this excellent edition of Shakespeare. We have frequently called the attention of our readers to this edition of the great dramatist—an edition, which for its purity of sentiment, beauty of type, completeness of notes and illustrations, has no rival.

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THE RELIGION OF SCHOOL LIFE. By D. CORNISH. London: W. Freeman. This little volume is composed of short and striking addresses delivered to school boys. It is such a book as boys would generally like to read, and by reading it they would get profit.



# A H O M I L Y

ON

## Man the Material, a Type of Man the Spiritual.

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“And as they departed from Jericho,” &c.—Matt. xx. 29—34.

**T**HE narrative before us, beyond the immediate object of discourse, suggests two or three introductory remarks :—First : The *nature* of the miracle which it records is important in two points of view. *In its fulfilment of ancient prophecy.* Our Lord was personified by Isaiah thus : “The spirit of the Lord God is upon me.” In this respect it shows the mercy of that dispensation which was peculiar to the mission of Christ. But He was not only sent to redeem humanity from its state of moral degradation, and thus cast a sunshine over the destinies of our race. The accomplishment of that high purpose, was to receive other illustrations of Divine sympathy, remedial to its wants and woes. Thus, He illuminated His path with that which made Him in life an object of attraction, and still invests His name with a sanctity peculiar to Himself. *In its illustration of Divine sympathy to the fullest extent of human necessity.* It is not told us of the blind men, of whom the narrative speaks, that their blindness had been from their birth. It might have been so. There is one instance of the kind on record. One of them we know from another evangelist, had been for a long time with-



out sight. Be this as it may ; in either case this class of miracle stands the highest, in point of proof of the Saviour's supernatural power, inasmuch as it was, in its exercise, a *creation*, as well as an endowment. It was not the mere intervention of sympathy, but the expression of *Sovereign will*. A shadowing forth of that might, which called the world out of chaos, and lighted up, with brilliancy and beauty, the stars of heaven.

Secondly : The *locality* in which the miracle was wrought deserves mention. It was near *Jericho*. It is very remarkable that some of the miracles of our Lord were things of special times and seasons. If His history be read with attention, this will soon appear. We cannot say how far the force of association might have mingled with the human and Divine. It would seem occasionally, for instance, that our Lord had all personal knowledge of the world from whence He came ; not as a thing of revelation, but, of impressive recollection. This is, however, one of the mysteries of His earthly life. In some of His sayings, also, it would almost seem as though He had present to His mind circumstances and events, in which we know He assumed a prominent place ; not as man, but as God. If this were so, *Jericho* had manifold associations. In its vicinity, the Israelites passed over Jordan into the promised land. Here His servant Joshua first put forth his martial prowess, to be consummated by a miracle—its walls becoming a ruin, before the pageant of the priests and their rude music. Here the prophet Elisha, in after-time, performed a miracle no less signal. Here, too, was the school of the prophets, from whence issued the elder illuminations. In the case of our Lord, these might have occupied a pre-eminent place. He had been the angel of God's presence, the *shekinah* amidst the pillar of fire, the teacher of the prophets, their voice and inspiration. We cannot tell how strongly these facts might have been blended with the event, which was to signalize this, His only visit. The Jew has been long expatriated from his father-land ; *Jericho* and its historic associations have well-nigh died out.

It is now only a mean village, and those who occupy it claim no kindred with its former inhabitants ; a few old palm trees alone are left, to tell of its ancient greatness. Were we to visit it, we should fail to see anything but that which would seem a mockery of the past ! The narrative presents it under another and more imposing aspect. Its fame was not to pass away. One solitary miracle was to ennoble the city of miracles, the memory of which will outlive all time.

Thirdly : This miracle is a meet *sequel* to some of the most important incidents in our Lord's history. We have not space to enlarge. The series of narratives begins at chap xix., to which the miracle before us seemed a fitting climax. There is less of pictorial effect in the incidents themselves, but not the less of simple beauty. An additional interest, moreover, attaches to the events in question, from the circumstance that our Lord had now left His loved Galilee—its quiet fields—its vine-clad hills—its mountain streams—its embowered woods—its calm and placid sea—to be familiar with them no more. His face was set towards Jerusalem, where He should be disowned, and where He should die.

We adopt the narrative as an illustration of the great truth, that man the material is a type of man the spiritual. In his *condition* as exemplified by the subjects of the miracle. In his *conduct* as portrayed by the multitude who witnessed it. In his *department* when the subject of religious influence, as manifested by the blind men, in connection with and after the miracle. Man the material is a type of man the spiritual :—

I. IN THE CONDITION OF THE BLIND MEN. The Bible abounds with language—sometimes clothed in figure of the purest classic beauty—in proof of the momentous change which has come over the entire moral condition of humanity ; to which no spectacle of human misery bears the slightest proportion—a condition which has entombed all the high aspirations of man's once exalted state of being, and in all senses incapacitated him for spiritual thought and action.

Where else, in the moral creation, is there a like picture ? For instance, what can be a more significant idea than blindness as a type of *spiritual ignorance*. Thus we read of men "having their understandings darkened, through the ignorance which was in them." Of others, that "their foolish heart was darkened." Intimating thereby, not merely a state of moral ignorance, but, an ignorance marked by the extreme of spiritual desuetude ; or, as it would be termed in modern popular language, the *idiotism* of ignorance. And, according to the enlarged sentiment, an ignorance not affecting man's lofty understanding only, but ignoring the heaven-born instincts of the soul. We cannot conceive of rationality in the case of blindness, placed in circumstances more adapted to link humanity with the brute. To a man so circumstanced, never gifted with the faculty of sight, how imperfect must be his knowledge even of the most common natural objects,—the beauty of the flower—the brightness of the cloud—the brilliancy of the rainbow. Take a glance at man, either individually or collectively, in all the spiritual aspects of his nature, what can be a more life-like type than blindness ? How ignorant is he of all which concerns the most momentous relations and responsibilities of his being. Were it otherwise, would he willingly absorb himself in objects exclusively material, to the entire rejection of those which are indissolubly blended with a hereafter ? Than which a more deep betrayal of a demented understanding cannot possibly be conceived of, nor one more destructive to that progression of being, who sanctified issues are the deep entrancement of the skies ! As a type of *spiritual scepticism*. This sentiment is frequently expressed in the Bible, in language clear as sunlight. Thus, the Master Teacher, speaking of the Jewish nation, interprets the language of Isaiah : "He hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Paul speaks after the same manner, thus : "God hath given them the spirit of slumber ; eyes that they should not see, and

ears that they should not hear." In both of which passages we learn, that not birthright—not miracle—not nationality—not the temple—its priesthood, its altars, its shekinah, with the cherubim of glory—not an incarnation—was impressive enough to secure them from universal apostasy. It is a trite saying, in reference to matters of every-day life—without sight there is no belief. This is not so in regard to man's higher life. There is much, indeed, far removed from his ordinary apprehension : for instance, the mystery of human redemption, which is still as much enshrined in impalpable splendor, as the throne of Him who has consecrated it by His all-unsearchable perfections. But it is true in all matters of man's mere moral life. The primary characteristic of blindness is, a natural tendency to doubt and distrust all things. Its very nature is a kind of material scepticism, to enrobe fact in fiction, or, to disbelieve it altogether. Between the outward world and his own inner world, there is a link wanting, which the other senses fail to supply. We are told, "The natural man receiveth not the things of God, neither, indeed, can he know them, because they are spiritually discerned." When required to pass away from that which is present and palpable, into a region where all is pure mentalism, he becomes instantly lost in uncertainty. If he can discern aught to answer the inquiries of his anxious spirit, it comes to him only in responses, dark and unintelligible, and which, if he attempt to interpret, will only assume a deeper mysteriousness. How can it be otherwise? Blind unbelief is sure to err ; mistake is its essential attribute. Man must become the subject of illuminations, which have their fountains in heaven, before he can realize the truth in all its untold attractiveness. In their absence, he lives only to disbelieve. Again, as a type of *spiritual turpitude*. What says the Master Teacher? Light is come into the world, and men loved darkness rather than light, because their deeds were evil." To the same effect is the sentiment which applies in a great degree to all humanity,—“The god of this world hath blinded the minds of them which believe

not," both of which passages denote, at the same time, obtuseness of understanding, and the darkest obliquity of heart. Material blindness has sometimes its accompanying baseness. Spiritual blindness is ever a false and foul thing. The world has seen it embodied in various forms, in the dark superstition which benighted the Church in the middle ages, when religion was veiled in disguises, which well-nigh made her unknown among mankind, and in the superstition of modern times. But there are moral aspects in which religion presents itself, where she is divested of the formula of priesthood, altar, and ritual, with nothing more lovely substituted in their place. Even within the circle of a purer Christianity, with the lights of the Cross streaming from heaven, how is its spirit lost, and its angelic beauty tarnished, by powers and influences which leave the heart unsoftened, amidst evidence the most unimpeachable, and sanctions the most impressive.

II. IN THE CONDUCT OF THE MULTITUDE. The narrative suggests three illustrations. First: The blind men were the subjects of *cold neglect*. Both Mark and Luke, who narrate the miracle, but who speak of one only, tell us, that "he sat by the way-side begging;" that is, in a state of utter destitution. It would have seemed a thing sorrowful enough, to have been deprived of sight—to have lived in a world of beauty, and never done anything more than touch it; to have heard of Jordan, but never to have gazed on its golden waters; to have climbed the mountain path, once trod by those who languished, to pluck the fruits and drink at the fountains, which rose to their warm imagination as things which should well recompense their waiting and watching, but silently and in darkness! Added to all this, to have deep poverty mingled in their cup of sorrow, was, indeed, a twofold trial. The condition of the blind men, and the cold neglect shown to them, was a picture, a type, of that which exists in the world, in regard to its spiritual claims on the great heart of humanity. The almost universal cry is, "No man careth for



my soul." Whilst the answer of humanity is, "Am I my brother's keeper." Secondly: They were the subjects of *selfish indifference*. (Ver. 31.) What more pitiable sight can be imagined than that of these helpless sufferers? He was passing by, who, if they could arrest the attention of His eye, feel the soft touch of His hand, hear the melting tones of His voice, might possibly have their sightless eye-balls lit up with flashes of intellectual fire. The crowd who accompany Him will not have it be so. Their language virtually was, when implored to aid them: What is your blindness to us? Mournful as the thought is, this is too life-like a resemblance to that indifference, which, as an iceberg, weighs down the spirit of humanity, in view of the spiritual necessities of their fellow-men. It matters not what may be their condition of peril;—how near the footpath on which the avalanche may roll down and crush them;—how close by the breakers, which, in their onward course, may engulf them;—how girt by the storm, whose lightnings may scorch them—they are content to leave man in his moral helplessness and hopelessness, to grope his darkened way onwards to the everlasting, without his taking one step of progress towards the life and the substance of Christianity; and as far as in them lie, to hinder him from doing so. For:

Thirdly: The blind men were the objects of *gratuitous interference*. We are told, "the multitude rebuked them, because they should hold their peace." The blind men were their fellow-citizens, possibly their neighbours, and they had suffered them to live in privation. When the time had arrived for their case to meet with commiseration, they bade them conceal their emotion. Nor was this all: in presence of the sight-giver, they interpose restraint, and stifle their appeal. Such is natural sympathy! How near a type is this to man's interference with his fellow-man in spiritual things. It need not be persecution. There are manifold ways in which men may reveal their dislike of that which savors of heaven. There may be the cold look, the bitter taunt, the stern rebuke—which may do their deadly work,

as swiftly and as surely, as the rack or the stake. Numerous are the toils, ever spread, to prevent the legitimate influence of religion on the mind and conscience of others; and not seldom does it happen, that if craft and subtlety fail, force will not remain unexerted to effect it. Unhappily, "the offence of the Cross" has not ceased. Thus it has always been, and thus possibly it will ever be. We may almost say, that so long as Christianity is in the world, it will never be without its tears.

III. IN THE CIRCUMSTANCES CONNECTED WITH THE MIRACULOUS CURE. First: We have the *faithlessness* of the blind men, in the *power of any human remedy*. The narrative implies this. They well reasoned that the men who had sternly rebuked them in making an appeal to the Saviour, were not more *unable* to cure their blindness, than unwilling that they should receive sight at the hand of Christ. So is it in the spiritual world, when even deep sympathy is professed for those who ask for aid. There are processes of thought and feeling, which flit like shadows across the heavens of man's mental being; which, like their prototypes, pass away, and leave no impression behind them. It is otherwise in regard to those emotions which have relation to man's inner life. For instance—when conviction, like a barbed arrow, fastens upon the soul; when it admits the sunlight, so to speak, into the dark chambers of imagery; and there come with it intermittent flashes from that world, which, we are told, is lit up with fire!—what human instrumentality will effectually proffer its sympathy, or minister to a mind thus diseased? The truth still remains:—"No man can redeem his brother, or give to God a ransom for him." If spiritual blindness be a fact, then it needs a correspondent appliance to remove it. Without this, the soul is in a state of chaos. This is the figure used by Paul: for God, "who commanded the light to shine out of darkness," &c. Secondly: In their *assurance* of the Divine sympathy. The blind men, we are told, "followed him." Implying not only their full

credence in His Divinity, as intimated by their language, and His ability to heal them, but also in His ineffable sympathy. Man may have a knowledge of God, which may fitly fill his mind with dread. His Infinite perfection, unless revealed in connection with the softening attributes of benevolence, is but a thing to flee from and shun. Even in His humanity, there were aspects in which our Lord could have been contemplated by an unregenerate man only with alarm. This was not, however, the daily habit of His life. He was rather an angel of mercy, whose presence, wherever He went, was foreshadowed by kindness; and whose voice made even sorrow itself assume a smile. When in this aspect He was never appealed to in vain. It was a pattern of that sympathy which led Him to Calvary; and enshrouded Him in the humiliation of the tomb. It has accompanied Him to His throne, where His heart is not less tender, His power less pitiful. Hence the assurance of the blind man in His infinite sympathy. Thirdly: In their *gratitude to their Divine deliverer*. When the miracle had been wrought, we are told, "they followed him." Many striking examples of human attachment are on record, where an act of generous interposition has been shown to save life, or make it less miserable. In the present instance, we find a higher example. We might expatiate on the devotion which the blind man felt. The narrative is beautifully silent, and it would only mar the picture to attempt to add one tint to its supernal loveliness.

JOHN STEVENS, M.A.

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# The Genius of the Gospel.

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ABLE expositions of the Gospel, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

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## SECTION NINETY-THIRD.—Matt. xxvii. 33—56.

*(Continued from page 254.)*

**H**AVING contemplated Christ upon the cross *as the victim of wickedness*, we proceed, according to our plan to consider Him :—

II. AS THE EXEMPLAR OF RELIGION. It is the account which the other evangelists give of Him upon the cross, that exhibits Him to us in this interesting aspect. They give, what Matthew here omits : His prayer for His enemies,—His direction to John to take care of His mother, and the committing of His spirit into the hands of the Everlasting Father. So that on the cross He displays three features of character, demanding the imitation of the world—the highest love for enemies—the highest filial affection, and the highest confidence in the Eternal.

First: *Here on the cross He exhibits the highest love for enemies.* “Father, forgive them, for they know not what they do.” (Luke xxiii. 34.) This prayer, in all probability, was offered at the time when the executioners were in the act of driving the iron into the tender nerves and tendrils of the feet and palms of the hand. The expression, “they know not what they do,” inclines us to the thought, that the prayer

was especially for these Roman ruffians who were officially engaged in the crucifixion, and who had not the opportunity the Jews had of ascertaining His Messiahship. The doctrines contained in this prayer are—that sin, though committed in ignorance, requires forgiveness—that forgiveness is evermore the prerogative of God the Father—that the exercise of this prerogative is secured through the intercession of Christ—that this intercession is available for the chief of sinners—and that the religion of Jesus is essentially antagonistic to the spirit of retaliation and revenge. If ever revenge could be justified it would be now. If ever language of vindictive denunciation could be warranted by circumstances, it would be now. But, for the men who there nailed Him on the cross, and drove the most excruciating agony into every nerve of His being, He has no feeling but that of compassion. He is on the cross; crowds rage in malignity around Him, and seek in every way to aggravate His tortures.

“Still from His lips no curse has come,  
His lofty eye has looked no doom;  
No earthquake burst, no angel brand,  
Crush the black, blaspheming hand.  
What say those lips, by anguish riven?  
‘God, be my murderers forgiven.’”

This is the new spirit, the new commandment that He brought into the world—this love for enemies. The religious philosophers and moralists of the old world—in their highest elevations—never reached such a thought as this. In truth, both in Greece and Rome, revenge was impersonated as a deity for men to worship and adore. Cicero, foremost and brightest amongst the moral sages, in one of the most benign and pacific of his mental moods, formulated this rule: “Hurt no man unless first provoked by injury.” But this is contemptibly low, when compared with the teaching and spirit of Christ; it breathes resentment, and therefore is foreign to the sublime morality which Christ inculcated upon the mountain, and the spirit, which, in His prayer, He breathed



upon the cross. This spirit of love for enemies is the very essence of ethical Christianity, the epitome of the Gospel.

Secondly: *Here on the cross He exhibits the highest filial affection.* "When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother." Elsewhere we have noticed the heroic love, the parental affection, the filial sympathy, and the obedient discipleship, implied in these words.\* Christ in the midst of His agonies, was mindful of his mother: "Behold thy son!" As if He had said, "I am leaving the world, but John will be a son to thee." Such words must have been as a gleam of unearthly sunshine to Mary, relieving the blackness and calming the fury of the tempest that was beating on her soul. Here, on the cross, then, the world has the highest practical exemplification of the fifth commandment in the decalogue, "Honour thy father and thy mother," &c. Though uttered in a dying whisper, it speaks to the heart of the world, with an impressiveness a thousand times more powerful than that which announced it midst the thunders, the lightings, and the earthquakes of Sinai. Filial affection is essentially associated with genuine religion. He that loveth not his earthly parents whom he hath seen, loveth not the Eternal Father whom no man hath seen. The earthly affection is an essential stage to the heavenly. It is a flame in the heart which lights the soul up to the Infinite Father. Where it is not, every spark of virtue is extinguished, and the spirit is a benighted orphan without God in the world. Genuine filial affections towards earthly parents, are like the flames we kindle here below; they live by struggling upwards, and throw light upon the regions that are above.

Thirdly: *Here on the cross He exhibits the highest confidence in the Eternal.* "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus he gave up the ghost." Luke xxiii. 46. What unbounded confidence in God do these words express.

\* See "Homilist," Vol. I., p. 191, New Series.

Confidence in his *presence*. He feels that God is near Him—in immediate contact with Him—so close that He could put His spirit at once into His hands. Confidence in His *power*. He feels that He has that Almighty capacity necessary to guide, to guard, and bless His immortal spirit through all the future of its wondrous history. Confidence in His *love*. His trust in his fatherly affection is as strong as His trust in Almighty power. Hence he yields Himself into His hands. In His death He makes the Eternal the TRUSTEE of that which is of infinitely more value than worlds and systems—Himself. Such confidence as this in God is the characteristic of the highest piety, and the philosophy of an easy death. Piety in this self-dedication to God, not in death only, but in life as well; and when this is done in life, there will be a calm and triumphant death. Stephen felt this, and said, “Lord Jesus, receive my spirit.” A life of dedication to God is the only guarantee of a happy death. It is our life which shapes our death, gives a character to our last hour, weaves the moral drapery around our dying couch. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

Here, then, on the cross, amidst the inexpressible anguish of His last hours, we see Him exemplifying piety in its highest forms. His moral goodness encircles Him with radiance. Like the rainbow, it spans the clouds of the departing tempest. Let us learn our lessons of piety, not from the conduct of professors, or the credenda of sects, but from the cross of Christ. Oh! to be made conformable to the spirit of His death, to catch the moral genius of His dying hours.

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# Gems of Thought.

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## THE MEMORABLE NIGHTS OF THE BIBLE.

(III.)

SUBJECT :—*The Destruction of Sennacherib.*

“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses.”—2 Kings xix. 35.

Analysis of Homily the Six Hundred and Second.



ABOUT seven hundred and twenty-five years before Christ the name of Sennacherib bore terror to the world. He was the king of Assyria ; a kingdom, whose metropolis was Nineveh—a city with which no city of its day could bear comparison, either in magnificence or size. In the fourteenth year of Hezekiah's reign, this Sennacherib determined to invade the kingdom of Judah. Isaiah, in the tenth chapter of his book, gives such a graphic description of the progress of this sanguinary and ambitious monarch towards Jerusalem, that you can almost follow every step of his march. Having taken all the “fenced cities” of Judah, he approaches with his mighty hosts to Jerusalem, with the determination to destroy it. It is night, and he and one hundred and eighty-five thousand men are gathered around the holy city, with an assurance that it would soon be in their possession. But just at the moment when the inhabitants of the city felt that their case was hopeless, and when the ruthless conqueror was about striking his final blow, the “angel of the Lord” interposed, smote the hosts of the invader, and delivered the city.

The events recorded of this Memorable Night develop the force of wickedness, the force of justice, and the force of prayer :

I. THE EVENTS OF THIS NIGHT DEVELOP THE FORCE OF WICKEDNESS. How rampant was wickedness this night. The Assyrian hosts, as they surround the walls of Jerusalem, seem to be borne away by it as by a resistless tide. The fiendish passions of the countless thousands roll and roar like ocean in a storm. These men had carried everything before them; all the "fenced cities" of the country they had destroyed. The wealth and prestige of the greatest kingdom of the world were with them; their movements had struck terror into the heart of Judah and its pious king.

Wickedness has ever had great power in this world. Wealth, dominion, and numbers, have ever been at its command. Ever since the fall, it has been, and still is, the power whose reign is the most extensive. Like the Assyrian hosts, it invades the most sacred scenes, and carries alarm into the most sainted spirits.

The fact that wickedness is allowed such power on this earth shows:—

First: *The regard which God has for the free agency of the human mind.* At first He was pleased to endow man with a power of free action and the attributes of responsibility, and although he has sinned and abused this power, the Almighty does not check its operations. He sets before man the good and the evil, and leaves him to make his choice. If he chooses the evil and is determined to give himself up to it, He allows him oftentimes to run such lengths, that he becomes a Pharaoh, a Sennacherib, a Nebuchadnezzar, a Herod, or a Napoleon.

The fact that wickedness is allowed such power on this earth shows:—

Secondly: *The wonderful forbearance of God.* How wonderful it is that He, who could with a word annihilate every rebel in His universe, should allow His intelligent creatures to live in hostility to Him and His universe. How great His forbearance! How great His forbearance with the Pharaohs who continued to oppress His chosen people for so many generations; with the antediluvian world; with the

Jewish nation, &c., &c. Why does He not crush the sinner at once with the first sin? Why does He allow him to go on for years transgressing His laws? The answer is, "He waiteth to be gracious." "The Lord is not slack concerning his promise, as some men count," &c.

The fact that wickedness is allowed such power on this earth, shows :—

Thirdly : *The certainty of a future retribution.* It will not always be thus. There is a scene of retribution for the wicked, a scene where their freedom shall be restrained, and their power crushed. What else is meant by such expressions as these? "The wicked shall be turned into hell," &c. "Depart from me, ye cursed, into everlasting fire," &c. "The rich man died, and in hell he lifted up his eyes," &c.

II. THE EVENTS OF THIS NIGHT DEVELOP THE FORCE OF JUSTICE. "The angel of the Lord went out and smote in the camp of the Assyrians."

First : *Justice will not always sleep.* Indeed it never sleeps; it only seems to. It seemed to sleep for long years with the Assyrian nation, with Sennacherib, his predecessors, and contemporaries, his ministers and his minions; but its eyes, like fire, were ever on them. It was a discernor of the inmost thoughts and feelings of their hearts, and now its hour for action came : it breathes forth one blast, and the mighty armies fall lifeless to the dust. Justice has its hour for work; and when the hour strikes, the work is done.

Secondly : *Justice, when roused, does its work with ease.* One angel or agent now destroyed these one hundred and eighty-five thousand armed men.

"The Angel of Death spread his wings on the blast,  
And breathed on the face of the foes as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved and for ever grew still."

Silently, in the stillness of the night, with one breath from insulted Justice, the work of judgment was done. What are mighty armies before God? What are nations, what are



worlds to Him? "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke."

Thirdly: *The work of justice involves ruin to the wicked but salvation to the good.* The waters that destroyed the old world bore in safety on its bosom righteous Noah and his family. The sea that engulfed Pharaoh and his host made a highway for the ransomed to pass through; and now the blow that crushed one hundred and eighty-five thousand men, delivered Jerusalem from destruction. The men of Jerusalem, who every hour that night expected to be overwhelmed with most terrible destruction, looked forth in the first dawns of the morning, and saw their enemies lying silent and dead outside their walls. The forty-sixth Psalm is supposed by some to have been composed on this occasion. When they looked out upon their enemies slain, their hearts went forth in this poetry of devout wonder and gratitude, "God is our refuge and strength," &c.

III. THE EVENTS OF THIS NIGHT DEVELOP THE FORCE OF PRAYER. We learn from the preceding verses of this chapter, that when pious Hezekiah the king received haughty and blasphemous threats of his country's destruction from Rabshakeh, the minister of Sennacherib, that he took the letter which contained it, read it, and went up into the house of the Lord, and spread it before God. (Ver. 14.)

First: *Observe Hezekiah's prayer.* (Ver. 15—19.)

Secondly: *Observe the answer.* (Ver. 32—34.) "Therefore, thus saith the Lord, concerning the king of Assyria," &c.

Instrumentally, it was prayer that now delivered Jerusalem. "What profit should we have, if we pray unto him?" said Job of old. And this is the question which the semi-philosophic propound in these days. I have often endeavored to show that the objections which men of this class bring against prayer, are unworthy of true philosophy. It is sufficient, however, for us to know from the Bible that true prayer has a mighty power with God. Enoch was a man of prayer; he walked with God; and he was translated, and did

not see death. Abraham was a man of prayer, and he became the father of the faithful and the friend of God. Moses was a man of prayer, and he became Israel's deliverer. David was a man of prayer, and he became the greatest bard of the ages, the greatest monarch of the time. Elijah was a man of prayer, and he wrought wonders on earth and in heaven. Daniel was a man of prayer; three times a day was his window open towards Jerusalem, and he prayed, and his prayer saved him from the fury of the lion, and made him the great teacher of future ages. The disciples were men of prayer; they met together in the upper room of Jerusalem, and their prayer brought down that Pentecostal influence that gave a new era to the world, a reformatory impulse that has been increasing ever since. From this subject we learn two things:—

First: *That wickedness, however triumphant, must end in ruin.* It may look grand, be endowed with the wealth of kingdoms, and graced with the pomp of thrones, but ruin is its destination; it moves in the broad road that leads to destruction. Sin, when it is finished, bringeth forth death; Therefore, O sinner, abandon sin. Repent and be converted. "Let the wicked forsake his ways, and the unrighteous man his thoughts," &c. We learn:—


Secondly: *That goodness, however threatened, shall end in a glorious deliverance.* "What are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation."

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**SUBJECT:**—*The Sealed Believer the fullest development of God's Glory, and a source of highest good to the Universe.*

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance unto the redemption of the purchased possession, unto the praise of his glory." Ephes. i. 13, 14.

Analysis of Homily the Six Hundred and Third.

 FEW preliminary thoughts will introduce us to the subject of our text. 1. *The glory of God is the highest good of the universe.* The glory of God, subjectively, is His own consummate character and perfect nature; objectively, the revelation of the attributes of the one and the perfections of the other to His creatures. To the extent that these are revealed by the Creator, and seen and appreciated by the creature, God is glorified. God being the only source of good, and the revelation of His nature and character, or the shining forth of His glory, being the only medium of communicating that to His creatures, it must be the highest good of the universe. The extent of that revelation, or the effulgence of that glory, is the measure of good available by the creature. Anything that detracts from, or is derogatory to, the glory of God, diminishes the happiness, and clouds the well-being of all created intelligences; while everything that expands and intensifies its manifestation, augments the happiness and swells the joys of all holy and loving spirits. Everything that shades the glory of God, casts its shadow upon all happy existences. The more exalted our views and the more elevated our conceptions of God, the more exquisite will be the pleasure, and the more ecstatic the rapture we shall realize in the contemplation of His character and the enjoyment of His presence. 2. *The development of God's glory has been progressive.* Seen in creation. The creation of man, the culminating point of creative energy. Seen in providence. The government of our world, the culminating point of legis-

lative ability. More complex than the government of heaven or hell. Seen in redemption. The redemption of our race, the culminating point of sovereign prerogative. God wills that angels who maintain their primal innocence shall continue in their primal state. He wills that devils who rebelled shall be punished without mercy. He wills that man who fell shall be recovered and restored by mercy. 3. *The sealing of the believer with the Holy Spirit of promise is the last, and, consequently, the highest and fullest development of God's glory.* Preceded by the patriarchal, Mosaic, and Messianic stages, the glory of each being respectively eclipsed by the surpassing glory of the succeeding one. The sealing of the believer with the Holy Spirit of promise is the end of, and dependent upon every preceding step. It is the highest development of God's glory that we shall see on earth. The millennium will only be the universal of which the sealing of the believer is the particular. 4. *The sealing of the believer with the Holy Spirit of promise as the last and fullest development of God's glory, is a source of the highest good to all the moral universe.* Redemption, of which the sealing of the believer is the highest earthly stage, is a subject into which angels desire to look, because in it they can see and read something of God's glory, which they cannot find in any other volume of Divine revelation. The sealing of the believer, &c., furnishes a higher and fuller development of God's glory than is furnished by any other of His works. If so, and the glory of God be the highest good of the universe, then our position is established. The sealing of the believer with the Holy Spirit of promise as the last and fullest development of God's glory, is a source of the highest good to the universe. In what way?

I. IN THE NEW CHARACTER WHICH HE EXHIBITS IN THE MORAL AND SPIRITUAL WORLD. The sealed believer must be a character of intense interest in the spiritual world. (1) As a forgiven sinner he is a monument of the intensity of Jehovah's affection, and of the depths of Jehovah's compassion. To render that forgiveness possible, God gave

His Son to ignominy, shame, suffering, and death. Forgiven at such a cost, and by such expensive means, the sealed believer is a mirror that reflects the strongest and the most effulgent rays of the glory of God's love the universe can furnish. It was not in the creation of blazing suns and revolving worlds ; it was not in the creation, of holy, happy, and loving intelligences ; it was not in the creation of man, who was fearfully and wonderfully made ; but it was in this that the love of God—in the brightest, the fullest, the most lustrous, display of that love—was manifested, "Because that God sent his only begotten Son into the world, that we might live through him." (2) As a redeemed soul, he is a monument of the inflexibility of God's justice, and the inviolability of God's law. To secure his redemption from the claims of justice and the curse of the law, rather than violate the integrity of the one, or the righteousness of the other, God gave His own Son as a ransom. Strange as the words may appear, it was to uphold the integrity of His government, while effecting his purpose for man's redemption, that it pleased Him to bruise His Son—to put Him to grief, and to make His soul an offering for sin. Redeemed at such a price, and by such sacrificial means, the sealed believer is a mirror that reflects the strongest and most refulgent rays of the glory of God's justice the universe can furnish. It was not in the eternal banishment and everlasting torment of fallen angels, it was not in the expulsion of our first parents from holy and happy Eden, it was not in the destruction of our world by the awful deluge, but it was in this that the justice of God, in the brightest, the fullest, the most lustrous display of that justice, was manifested, "He was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed." (3) As a renewed spirit he is a monument of the purity of God's character, and the holiness of God's nature. To recover man from the defilement and pollution of sin, and to restore him to a pure and holy state of heart, and to a position of intimacy and friendship



with himself, Jehovah engaged the agency of the Triune Godhead. The purpose and will of the Father, the sufferings and death of the Son, the influence and the presence of the Holy Spirit. Sanctified and made holy by such exalted agents, and by such incomparable means, the sealed believer is a mirror that reflects the strongest and the most effulgent rays of the glory of God's holiness the universe can furnish. Were angels ever asked for the strongest and most decisive evidence of the pure and holy character of God, they would point, not to their own purity and virtue, not to the innocent and spotless state in which our first parents were created, but to the change effected in the heart of the sealed believer, by the united agency of the Father, the Son, and the Spirit. The employment of such agency for effecting in man the change necessary for his restoration to God's friendship and fellowship, is a tribute to God's holiness for which we may look in vain in any other of God's creatures, or in any other of God's works. (4) As an heir of Heaven he is a monument of the infallibility of God's wisdom. To rescue man from the slavery of sin, from the path of death and hell, to place him in that position, from which he might advance step by step towards the regions of eternal glory, and daily become more heavenly in his thoughts, his wishes, his desires, his emotions, and his actions, Jehovah had to lay down plans, to harmonize principles, to balance influences, to organize institutions, to employ agencies, of almost every conceivable variety. In man's forgiveness as a rebellious sinner, in his redemption as a lost soul, in his sanctification as an unholy spirit, and in his seal of heaven as an outcast wanderer, you see the solution of problems, the success of plans, and the fulfilment of purposes, that reflect the brightest and fullest glory upon the infallibility of God's wisdom, created minds have ever seen. In all these respects, as well as in others we may specify, the new character that the sealed believer exhibits in the moral and spiritual world, is one that shines radiantly with, and speaks loudly to, the praise of God's glory.

II. IN THE NEW SPIRIT WHICH THE SEALED BELIEVER CHERISHES IN RELATION TO GOD. Seek to realize the full import of Paul's solemn language, "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." "Dead in trespasses and in sins." "Without hope and without God in the world." Having done so, we shall see that the sealed believer, in the new spirit which he cherishes in relation to God, is a bright monument to the praise of God's glory. (1) He cherishes a spirit of attention to the *Word* of God. Men of the world turn a deaf ear to the voice of God, they will not hear His prophets, or His apostles ; no, nor yet His Son ; nor will they listen to His servants speaking in the name of His Son now. Politics, science, literature, music, law, commerce, news of any kind, find eager and attentive listeners, whose souls are roused into activity by what they hear, but the voice of God, proclaimed in the Gospel of His Son, is lost in the passing breeze. Not so with the sealed believer. The Word of God is his day book, his diary, the companion of his shop, his office, his closet, and his home. By its principles his own life is directed, and the conduct of his household regulated. By its promises he is consoled and strengthened. It is his armoury, where he gets equipped for his battles with "the world, the flesh, and the devil." It is a light unto his feet, and a lamp under his path. "To him it is more precious than gold." Amidst much professed and much more practical infidelity, in the reverence which the believer cherishes for the Word of God, in the diligence and devotion with which he studies its sacred page, and in the earnestness and fidelity with which he reduces its precepts to practice, he displays a new spirit that shines radiantly with, and speaks loudly to the praise of God's glory. (2) He cherishes a spirit of obedience to the *commands* of God. In the world there is much open rebellion, in the Church there is much feigned obedience. The sealed believer, not only studies God's Word, he obeys God's commands. "His delight is in the law of the Lord," &c. He knows, by experience, that "in the keeping of God's commands there

is great reward." Amidst the daring transgressions of the world, and the hypocritical professions of the Church, in the spirit of constant and full obedience which the sealed believer cherishes and displays in reference to God's commands, he shows forth the praises of God. (3) He cherishes a spirit of acquiescence in the *will* of God. The spirit of the world is that of self-will. When the events of life clash with the interests of worldly men, or thwart their plans, they arraign Heaven, blaspheme the holy name of God, cherish dark and bitter thoughts concerning His justice and His goodness. Rebellious before, they now become stout in their rebellion, and bold in their defiance. When the will of Heaven runs counter to their own, they become discontented, morose, and miserable. Not so with the sealed believer; the prayer of his life is, "Father, not my will but thine be done." In his spirit of sweet and cheerful acquiescence in all the events of life, he is a monument to the praise of God's glory. (4) He cherishes a spirit of zeal and activity in the *work* of God. While the cry of the multitude is, "What shall we eat," &c. he labors in the cause of truth, of religion, of humanity, and God; and by doing so, shows forth the praises of God.

III. IN THE NEW PRINCIPLES BY WHICH THE SEALED BELIEVER REGULATES HIS LIFE AND CONDUCT. (1) Benevolence amidst selfishness. (2) Truth amidst deception. (3) Honesty amidst dishonesty. (4) Justice amidst injustice. (5) Temperance amidst intemperance. Taking the principles of God's Word, and acting upon them conscientiously and unflinchingly, in all the engagements and transactions of life, he is a monument to the praise of God's glory. The application of our subject is one of practical moment. Are you glorifying God, acting for God, and worthy of God, in your business, in your profession, in your employments, in your families, in your homes? Are you a polished mirror, reflecting the rays and intensifying the effulgence of God's glory in the universe? Another star, throwing back the light that you have received upon a dark and benighted world.

BENJAMIN PREECE.

SUBJECT :—*True Wealth.*

“And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”—Mark x. 29—30.

## Analysis of Homily the Six Hundred and Fourth.

THESE words must have fallen gratefully on the ears of the disciples of our Lord, with their gross, material views of His mission, and their ideas of an earthly kingdom, in which they should act a prominent and illustrious part. They must have sounded strangely also, because in direct contradiction to other sayings of His, which gave them but little hope of temporal grandeur or power, but, on the contrary, promised them hardship and trouble. It is possible that their discouraged minds were cheered by the words of hope, and that they accepted them as an intimation of future temporal dignity and wealth. They had yet to be instructed in the school of Christ. They had to learn spiritual lessons; they were to discover that Christ's “kingdom was not of this world,” and amid misfortune and solitude, hunger and sickness, and even in the pangs of martyrdom, to find out that His words were “spirit,” as well as “truth.” Even now, it is not easy to receive these words fully in the sense in which they were intended. So material are we in our thoughts and feelings, so confined by immediate and wordly interests, and so unable to divest ourselves of the absorbing present, and launch our minds into the future. We, also, like the disciples of old, need the discipline of sorrow and suffering, before we can spiritually appreciate the truth contained in the words of Christ. But when that discipline has done its work, when we have found out that the man whose heart is void, though he be master of a kingdom, has no possessions; and that he whose heart is at peace with

God, and with itself, though poor and friendless, yet possesses all things, *then* we begin to see how exactly true the words of Christ are. Yes, *exactly* true. For what is possession? It is a short leasehold of an estate which must pass into other hands before many years expire; or the groaning board at which others shall soon sit instead of you? A man may fully enjoy these things, it is true, and so may his favorite dog; but are they his? No! He is tenant for life, and a very short tenure it is! What then is possession? It is faith. One golden gleam of an eternal hope is worth a mine of golden ore. One glimpse of heaven, though from the gloom of a dungeon, is worth more than all the earth. These things *are*; they do not *seem* be. The man who has the slightest hold on eternal life, *is* richer than the man who holds an empire for a few years only. Taking, even, a commercial view of it he is richer; inasmuch, as that which will endure for ever, must be more precious than that which will soon decay.

What then is reality? Is it the material or the ideal? The surroundings of to-day, or the dream of to-morrow? Let us consider. A man may live in a splendid mansion, and have no home—this is a truism. He may be a desolate, homeless wretch; storm-beaten and shivering; an outcast, a very Cain! and yet he may be “clothed in purple and fine linen,” and feed sumptuously every day; his thoughts may be fiends tormenting him. His fancy may be a hell. His very life an intolerable curse.

What is it does all this? The material is complete, nothing wanting, nothing even to desire. The ideal is more powerful than the material, scatters it like chaff to the four winds of heaven, and leaves the wretch naked, destitute, and homeless in the midst of splendor and wealth. Take the converse. A man may be houseless, poor, and ragged, and yet he may be the tenant of a palace, the possessor of untold wealth, and be clothed in garments of unspeakable beauty and durability. He has a home within him where he daily sups with God. He has a treasure that the world could not purchase; a robe with



which he will be presentable before the King of Kings. Here the material is wanting; but the ideal, more powerful than the material, supplies the want; and even in this world, the man has "houses and lands, and brethren and sisters, and father and mother, and wife and children." We live in the midst of unreality; we walk among shadows. That which man calls wealth is money. That which God calls wealth is, to give away your money that you may find treasure in heaven. Man looks at palaces and lands as possessions, and bows down before the possessors. God says that he who forsakes all for Him shall have tenfold even in this world, even though poverty, and pain, and death, are the accompaniments. Verily, "God's ways are not as our ways, nor His thoughts as our thoughts."

M. A.

SUBJECT:—*Human Life a Weaving.*

"I have cut off like a weaver my life."—Isa. xxxviii. 12.

Analysis of Homily the Six Hundred and Fifth.

**T**HAT is, as the weaver cuts off from his loom, and gives to his master, the piece of cloth that he has woven; so do I my life. Thus, human life is a weaving, and the image is instructive. Note here:—

First: That however death is feared and resisted, it is most by those who are in the midst of their days; children are soon resigned to it, and so are aged people, but not so in the middle-aged. The reasons for this are worth looking into. Note:—

Secondly: That man's most solemn words are uttered when he stands face to face with death; then, if ever, he forms a right estimate of life, and of preparation for dying. Note:—

Thirdly: That prayer is a real power. Here it adds fifteen years to a man's life, and the sun receives God's orders to assure him of the boon. Hence this chapter is a history, an elegy, and an anthem. The text is part of the elegy, and the subject is, Human Life a Weaving.

I. IT IS WORTH WHILE LOOKING AT THE WORK ITSELF. Now what is this? *The formation of personal character.* Distinguish between character and reputation. There are two great elements which might well correspond with the weaver's warp and woof. (Describe each of these.) The first may represent the principles of Scriptural trust in God; pardon, providence, hope, &c. These, like the weaver's warp, are strong and firmly fixed. The second are our own daily deeds. Each is a thread, woven into the character; both are necessary in cloth making: so are faith and works, in character weaving. Now observe about this work what it is. First: The weaver's own. I do not mean that the *materials*, either before or after they are made up, belong to him, but the work itself. A thousand weavers may use the same wool in common, while the work of each will be the product of each individual workman. Now this is a solemn fact in character weaving. Every man is making, and must make, his own; nobody can make it for him, nor can God give it him. His character is his own moral self. With regard to the materials, motives, passions, energies, influences, &c., we are God's workmanship, but in the direction we give these, and the use we make of them, we are co-workers with God. He works in us "to will and to do;" but it is we who "will and do" ourselves, and thus work out our own salvation. How solemn then such Scriptures as Rev. xxii. 12. Secondly: It is a work of increasing progress. That is, the weaving is always going on. We have to choose, not whether the work shall go on, but only whether the work shall be good or bad. Think of a man going to his loom for days, months, years; throwing the shuttle backwards and forwards without a thread in it. *This* would be foolish enough; but *there is a thread*. We are never idle in *this* work. Thirdly: It is a work of growing ease; it is difficult at first, but soon, and in proportion to the weaver's assiduity, he becomes dexterous, and may sing all day at his loom; aye, and he shall have plenty to sing about too! So it is with character weaving. Fourthly: It is a work of changeable feeling. We may be full of joy or

grief, gaiety or gloom, only let the work go on. The finest cloth is often woven while we weep. Poor Job! (Job vii. 6.) You little thought what was in your loom then! Why, every age admires that work of yours! Spent without hope—Job! You did not say so when you had *done*, you do not say so *now*. Now, Christian weaver, do not think too much of your frames and feelings.

II. IT IS WORTH WHILE LOOKING AT THE MATERIALS. These are the doctrines of truth, all the agencies of the Spirit, and particularly all the events of life, all the calls to self-denial, duty, trust, and righteousness which our lot furnishes. Now, observe, of them—First: They are like the weaver's wool, all supplied by the Master. "Thou shalt choose our inheritance for us." It is His to give us these, ours to *use* them. Their value is not in the having, but in the using. And mark, too, the Master gives that material which best suits the workman. To one He gave one talent, to another two, to another five, to another ten, according to each man's several ability, and went His way. And observe, too, that the Master's absence is the best test of the workman's fidelity. Secondly: They are *only* materials after all. They are valuable for the cloth's sake, rather than for themselves. 'Tis not the chessmen in which lies the value, but in the playing them. The master gives to one workman black wool, to another blue, scarlet, yellow, &c.; to one coarse, to another fine, &c. Don't envy and fight about the materials, only work them. The man that works the *worst* material *best*, shall have the best pay and praise, and *vice versa*. Always remember that the *part* you play in life's drama is the choice of God, the *manner* of playing it alone is yours. Let all your pains, skill, toil, &c., be bent solely on this. The beggar acted naturally is loaded with applause, though in rags, while the king acted badly is hissed off the stage, though in robes. Think well on this; no providential event, no impression from without, no impulse from within, is in itself either good or evil, until the will takes it up and makes

it into self-sustenance. Just as food is valuable, not for itself, but for its nutriment, so are all events, actions, purposes, feelings, &c. Character gets its nutriment out of them. They have worth only as they afford this. Every deed done by our hands is a seed dropped into our *self*. Out of events, grow deeds ; out of deeds, dispositions ; out of dispositions, habits ; and these constitute our personal character or moral self. These materials are abundant. The master never lacks them so that work should be short. Every workman has his hands-full.—(*Keble's Morning Hymn*, v. 7.)

III. IT IS WORTH WHILE LOOKING AT THE END. *The end.* "I have cut off," &c. Now here observe :—First : The fabric lasts for ever. Cloth wears out, character does not. (Rev. xxii. 11—12 ; xxi. 5—8.) Secondly : The work is over at death. The loom must then stop for ever. No unpicking bad work, finished or unfinished, bad or good. The shuttle is still, and the shears cut off the cloth, and it is delivered up. Thirdly : The *Master* inspects it. Here, reputation will be nothing ; character, all. It will be held up to the sun, *ἐλικορίνεια*. Fourthly : The Master disposes of it according to *its worth*. (Matt. xxv. 46, &c.) Now, in reviewing all this, think, First : What a mercy it is we are spared and furnished for this work ! How immense our obligations to Christ ! to the Spirit ! to Providence !

Secondly : What a motive to begin to work early ! If all we have wrought here is to be exhibited there, what shall we say of early life spent in wicked weaving ? Will there be regrets, tears, in heaven on its review ? Thirdly : How soon shall we have nothing but our work left ? Wealth, poverty, health, sickness, &c., &c. ; all will be left behind but this ! How soon, if we have wrought well, shall we begin to exult for ever !

W. WHEELER.

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SUBJECT :—*Man's Responsibility in relation to God's truth.*

"I speak as to wise men ; judge ye what I say."—1 Cor. x. 15.

LET us look upon the text :—

I. AS PRESUMING A CAPACITY IN MAN FOR THE EXERCISE OF JUDGMENT IN MATTERS CONCERNING HIS MORAL AND SPIRITUAL INTEREST. "I speak as to wise men." The apostle addresses the Corinthian Church, but it is equally applicable to all Churches in all ages. (1) The text presumes a natural capacity for judgment. That is what the apostle mentions in Rom. ii. 14, &c. "For when the Gentiles, which have not the law, do by nature the things contained in the law, they are a law unto themselves ; which shew the work of the law written in their hearts." Again, the text presumes—(2) A cultivated capacity ; minds that have passed under the hands of the cultivators of mental soil. The Greeks had ever been known for their mental capabilities, as well as the superiority of their cultivation of those capabilities. The age of Pericles and Alcibiades proves this, and even in the days of the apostle the capital of Greece was a great commercial emporium, and its tribunal of the Areopagus, one of the most sacred and reputable courts of law in the Gentile world, was distinguished for its legal research and acumen. A cultivated mind sees more of God than an uncultivated one ; he sees God in a thousand things which the less-informed cannot comprehend. Its charms are thrown into the writings of the apostle Paul, rendering his epistle to the Romans one of the most delightful portions of Holy Writ to the intelligent reader on account of its order or sequence. Again—(3) There is a spiritual capacity presumed by the text. When Paul wrote this epistle he was at Ephesus (see chap. xvi.) with Aquila and Priscilla. Apollos had been there, and this worthy couple had shown him the Gospel of Christ, for he knew only the baptism of John ; but Apollos had now gone to the Church at Corinth, to water that which Paul had planted. This Apollos



was eloquent, fervent in the spirit, and mighty in the Scriptures, and they had had, therefore, the benefit of this. Besides, the apostle (chap i. 2) shows this, "for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. viii. 5.)

II. AS SUGGESTING THE SUBJECTS ON WHICH TO EXERCISE THIS JUDGMENT. "Judge ye what I say." Among the subjects are the following as demanding our immediate consideration. (1) The types, rebellions, and judgments of God's ancient people are for ensamples to us. (ver. 11.) (2) That we guard against presumption, light thoughts of sin, from a presumptuous confidence in God's grace. (ver. 12.) (3) Divine support in temptation. (ver. 13.) "That he will be our very present help in time of trouble." (4) That we merge all minor difficulties that stand in the way of Christian usefulness or communion. (ver. 27—33.) Again—

III. AS URGING INVESTIGATION AS A MATTER OF IMMEDIATE IMPORTANCE. "I speak as to wise men, judge ye what I say." And this—(1) In order to the purity of the Church. (2) In order to its prosperity in the eyes of the world. (3) In order to its unity. (4) In order to its spiritual prosperity. To be strict in self-examination, not to let even the appearance of evil be seen by the world, and to forget all minor differences of opinion if they interfere with our usefulness, or give cause for the world to mock at us, or to prevent unanimity amongst ourselves. These are things that become the members of every Church. "I speak as to wise men, judge ye what I say."

W. MORRIS.

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# The Christian Year.

BY A CLERGYMAN.

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## *St. John Baptist's Day.*

“He was a burning and a shining light.”—John v. 35.

JOHN THE BAPTIST is in many respects one of the most remarkable persons in Scripture history. Honored as he was by intimate official connexion with our Lord, the grandeur and mysteriousness which belonged to the one, are in some measure reflected on the other. Like Christ, John was predicted by the prophets. By Isaiah he is called, “a Voice of one crying in the wilderness;” by Malachi, “the Messenger of the Lord,” and also, “Elijah the prophet.” Yet the predictions in Malachi are made with that prophetic obscurity, that, apart from the event, it would seem uncertain whether “the Lord’s Messenger” is a distinct person, or the same with “the Messenger of the Covenant” (iii. 1); and the mention of Elijah requires the angel’s interpretation, that John should appear in “the spirit and power of Elias. (Luke i. 17.) So when he began to preach, the question on which men mused and were in doubt, concerned his person. Was he the Christ? Was he Elias? And a deputation from Jerusalem waited on him with the question, *Who art thou?*

His *birth*, not being according to the course of nature, was really *miraculous*, though not in the same degree as Christ’s. Like Christ’s, it was announced by an angel, who, as in the case of Christ, gave him a name, significant of the miracle of his birth and of the nature of his destiny—John, that is, *granted by Jehovah*. By his father Zacharias, when full of the Holy Ghost, it was said that he should be called *the*

*prophet*,\* that is, the proclaimer or herald, of the *Highest*. Christ was the Highest, and John was to be His prophet. Moreover, Jesus was called the Christ, to signify that eminent and singular influence of the Spirit which had miraculously created and inspired His human nature, uniting it to the Divine; and by the same Holy Ghost John was inspired from the very first. (Luke i. 15.) Hence his extraordinary moral elevation, purity, and strength. *He waxed strong in spirit.*

For thirty years after his birth *John's life was recluse*. His youth and early manhood were spent in the wilderness, far from the abodes of men, in communion with nature and nature's God. His food was such as the wilderness supplied, his dress plain like that of the old prophets, a fit discipline and garb for the preacher of repentance.

His most marked personal characteristic is *unworldliness*. This grand man knows not and cares not for social distinction, wealth, and courtly pomp. With him *morality is all in all*. After the life of the wilderness, savoury meats tempt not his palate, nor is soft clothing attractive to his flesh. He teaches his disciples to fast and pray. (Matt. ix. 14).

His *official eminence* was such as to equal him with the grandest figures of the old economy—with Abraham, the father of the nation; with Moses, the deliverer and lawgiver; with Elijah, the zealous champion of the true worship, between whom and himself there was a mysterious relation, and in manner of life and in doctrine a remarkable resemblance. He stood between the old and the new economies, bringing up the rear of the prophets, and announcing the advent of the Lord. Yet he brought no miracle, relying wholly on moral force, the purity of his character, the weightiness of his preaching. In regard to spiritual truth, "he was a burning and a shining light."

\* It is evident from the Greek of Luke i. 76, that *prophet* here is not used in the ordinary sense of *interpreter*, but as stated above: *προφήτης ὑψίστου κληθήσῃ προπορεύσῃ γὰρ κ. τ. λ.* Observe the play of *προφήτης* and *προπορεύσῃ*.

His ministry may be divided, as to substance, into two parts—his preaching of righteousness and repentance in preparation for the kingdom whose nearness he announced, and the witness he bore to Jesus as the Christ.

Unacquainted with the characteristic Spirit of Christ, he fell short at first of the evangelical aim of His mission, conceiving of Him as a holy Lord, who, when he came, would take vengeance on unrighteousness, and whose coming must, therefore, be made ready for by repentance and good works. *The wrath to come* on all sinners, without respect of persons, whether common transgressors, or Pharisees of hollow respectability, or Sadducees of proud and cold scepticism, was the burthen of his speech.

His *popularity* was the homage of human nature to the majesty and worth of real morality. The stagnant waters of Judaism he stirred into foam. Neither elaborate formalism nor intellectual refinement can satisfy the indefinite craving of the heart for something real and substantial, nor give rest to the uneasy conscience. Neither elaborate formalism nor intellectual refinement can maintain their influence over the crowd, when roused by some noble excitement, unless they consent with the crowd, and render their tribute also of admiration and submission. To this denizen of the wilds, uttering fresh and powerful words of truth, which pierced to the core of life and institutions, there resorted, not only the general body of the people, but also "many Pharisees and Sadducees."

His preparative doctrine was moreover characterized by *discrimination*. On the people in general he inculcated the slaying of that selfishness which was their curse, and the practice of kindness. The publicans were to refrain from extortion, and the soldiers from violence. To the Scribes and Pharisees his tongue was not smooth. He described them as "vipers," poisonous in heart and life, warning them against a false trust in saintly descent, national privileges, and outward legal observance.

Towards the Lord Jesus his conduct is marked by *humility*. Before and after the baptism he disclaimed equality with the

Messiah. Before, he was only an announcing and warning Voice, a Baptist with water, to prepare for the true Baptist with the Spirit. After the baptism, he was only "the bridegroom's friend," content to "decrease" and make way for his Chief. Few incidents in Scripture history are more interesting or instructive than the baptism itself—the shrinking modesty with which this great spirit confessed the presence of a Greater; yet his submissive obedience to the will of that Greater, even in the act which otherwise seemed unbecoming.

There is, however, a very marked *difference* in the tone of his preaching *before and after the baptism*. He had spoken of wrath, but he saw a Dove, whose gentleness could neither wield the axe nor apply the firebrand. What is his doctrine now?

Though new and unexpected to himself, it was yet very *definite and full*. It is an *evangelic* witness, embracing the two main particulars of the benefits conferred by Christ in His redeeming work. "Behold the Lamb of God, which taketh away the sin of the world." Here is Christ as Atoner. "This is He which baptizeth with the Holy Ghost," with the gentleness, sweetness, and purity of that Dove. Here is Christ as Regenerator and Sanctifier. And both are summed up in the weighty doctrine, "This is the Son of God."

In this persuasion he was *firm*. On the occasion of the mission of the two disciples from John to Jesus, Christ seems to bear testimony to the stability of his faith, and that the mission of the disciples was rather for their satisfaction than his. *He was not a reed shaken with the wind.* (Matt. xi. 7.)

After the fulfilment of the main purpose of his mission—the witness to Jesus as the Son of God—true to his character as a preacher of righteousness and the successor to Elijah, what that old prophet had been to Ahab, John now became to Herod Antipas, whose licentiousness he reproved with intrepid faithfulness. To this he owed his confinement in the fortress of Machaerus, on the eastern shore of the Dead Sea.



The *murder* of John the Baptist in prison is *one of the saddest things in all history*. Can it be that so great a man and prophet is sacrificed in a drunken debauch, to please a silly girl, to gratify a woman's spite, to save a sentiment of false honour? Is this the end of all? Is that wondrous birth, announced by the angel, that eremitic life of preparation in the wilderness, with its freedom and its seeming earnestness of the future, is that majestic assembling and ceremonial, that glorious vision at the Jordan to issue thus, in death, in the corner of a dungeon? Alas! even so, for so is the world.

Yet, looked at on another side, it was a *noble death* after all, a consequence of faithfulness to God and man, suffering for righteousness' sake, an honourable testimony, a glorious martyrdom, in deep moral keeping with the rest of his history. Rightly considered, this was a grander transit than Elijah's pompous triumph, a termination worthier of a prophet. Here, again, the servant, as in life, so in death, is likened to his Lord.

Hazardous as it is to attempt to draw aside a corner of the vail which hides the future, and to pretend to utter the order of heaven, yet it may be safely judged that in that world of infinite gradation, where the Church of the first-born is raised above the common crowd of the just, and where there are "thrones, lordships, principedoms, and powers," but the Lamb is supreme over all, receiving worship from the beasts and the elders—there the humble herald, faithful teacher, and martyr would be found not far from Him to whom he bore witness on the banks of the Jordan. If not so near as his namesake, the evangelist, or as St. Paul, he would at least rank with the foremost of the Old Testament, on a level with Abraham and Moses, Samuel, and his own mystic predecessor, Elijah. The "shining light" which was so rudely quenched on earth would burn with clearer brightness there. In proportion as we imitate his holy unworldliness, his humility, boldness, and constancy, shall we be made like him in reward.

Finally, John's official eminence teaches us *how great are our Christian advantages*. Great as John was, our Lord declares that "he that is least in the kingdom of heaven is greater still," not necessarily in character, but economically, in position, and opportunity. Not merely is it better to be Christ's disciple than John's, but Christ's disciple has higher advantages than even John himself, albeit the herald of the Lord. The meanest amongst us may know more of Christ, and may make Him known more efficiently than the last of the prophets.

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## Biblical Exegesis.

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Ἀλήθεια, ἀλεθής, ἀληθινός, and ἀληθῶς; also οὐρανός, οὐράνιος, and ἐπουράνιος.

THE word ἀλήθεια *truth*, is used in the New Testament in the following general senses. First: *Actual being*, or fact, which is truth of things: Mark xii. 32; v. 33. With these compare Acts xii. 9, where the adjective ἀληθής is opposed to the appearances in a vision. Second: *Conformity of conception* to the truth of things, where ἀλήθεια is opposed to πλάνη: 1 John iv. 6. Third: *Conformity of words* to things, or to conceptions. Here it is opposed to ψεῦδος: 1 John ii. 21; John viii. 44; 1 Cor. v. 8.

But ἀλήθεια is often used for *the substance as distinguished from the shadow*, the thing signified as distinguished from the sign. This will be made evident from the analogous use of the adjective ἀληθινός in many passages. Take for instance:—

John xvi. 1: "I am the *true* vine," the vine of which the one you are looking at is a figure; the *very* vine. Heb. viii. 2: "A minister of . . . the *true* tabernacle," that is of *heaven*, of which that in the wilderness was a figure, the *very* tabernacle. We shall presently see that *heaven* and *heavenly* have similar meanings to those which we are now considering as belonging to *truth* and *true*.

Let us now turn to some passages which will receive considerable illustration, if we remember the peculiar senses thus indicated of ἀλήθεια and ἀληθινός.

John i. 17 : "The law was given by Moses, but grace and *truth* came by Jesus Christ." Jesus Christ gave the substance of which Moses had furnished the shadow.

John vi. 32—33 : "Moses gave you not that bread from *heaven*; but my Father giveth you the *true*, the *very* bread from *heaven*. For the bread of God is He which cometh down from *heaven*, and giveth life unto the world." Christ furnishes the bread of which the other was a figure. This passage again illustrates the close relation of the ideas of ἀλήθεια and οὐρανός.

John xiv. 6. "I am the way and the *truth* and the life." My person is itself the highest actuality, the *verity*, not a symbol, but that which was symbolized by the law. The Gospel is in innumerable places called the *truth*, in the same sense, or perhaps with some blending of the first sense mentioned above. John viii. 32; xvi. 13; xvii. 19; compare Heb. ix. 13.

John iv. 23, 24. "But the hour cometh, and now is, when the *true* worshippers shall worship the Father in *spirit* and in *truth*: for the Father seeketh such to worship Him. God is a *spirit* and they that worship Him must worship in *spirit* and in *truth*." Our Lord is here (see verses 20, 21) predicting the cessation of the old ritualism, and the abandonment of the ideas connected with it. The figure will soon pass away, and you will worship in *nearer contact* with the reality. Compare Heb. x. 22. Observe that *truth* is here brought into intimate association with *spirit*. The ritualism of the law is distinguished from *spiritual* worship. The Spirit is called the *Spirit of truth* in John xiv. 17; xv. 26; xvi. 13; and in 1 John v. 6, He is identified with the *truth*.

In Rom. ii, 20, he who has the law only is said to have "the *form* [τὴν μόρφωσιν] of *knowledge* and of the *truth*, the *verity*." The law was the *form*, the Gospel the *power*. Compare 2 Tim. iii. 5, where the *form* and the *power* of godliness are contrasted, and Rom. i. 16, where the Gospel is called "the *power* of God unto salvation." Compare also 2 Cor. vi. 7, where the *word* of *truth* and the *power* of *God*, are brought together. The Gospel is in innumerable places called the *truth*, in this sense, and with, perhaps, some blending of the first sense mentioned above. John viii. 32, xvi. 13, xvii. 19; (comp. Heb. ix. 13,) Gal. ii. 5, 1 Tim. ii. 4, Heb. x. 26, James v. 19.

In 1 John v. 20, 21, God and Christ are called *true*, and Christians are exhorted to be faithful to this *true* or spiritual God, and to refrain from using idols (εἰδώλων), visible symbolic representations of the object of worship,

The adverb ἀληθῶς is in John i. 47, applied to Nathanael: "Behold an Israelite indeed (ἀληθῶς), in whom there is no guile (δόλος)." Compare with this St. Paul's doctrine of the nature of the genuine Jew, that is the Catholic man, whose spiritual character was foreshadowed by the other: Rom. ii. 29. A Jew who was so merely outwardly was a *fraud* (δόλος); but as Nathanael was an Israelite in truth, *in him there was no fraud*

The adverb is also used similarly in John vi, 55, "My flesh is meat indeed (ἀληθῶς), and my blood is drink *indeed*." It is the true manna. Compare verses, 32, 33, above.

Turning now to the words οὐρανός and οὐράνιος, *heaven* and *heavenly*, and passing by their more obvious meaning, we shall see that, in many passages, they have one which is deep and mystical, and closely related to the above sense of ἀλήθεια and ἀληθινός.

In the following passages, *heaven* is the world of actual being, *that which is*, substance as opposed to shadow.

Matt. vi. 20. "Lay up for yourselves treasures in *heaven*, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Compare this with Luke xvi. 11, the *true* riches, τὸ ἀληθινόν.

John vi. 32. "My Father giveth you the *true* bread from *heaven*." See the whole passage above.

Heb. viii. 1, 2. "We have such a High Priest, who is set on the right hand of the throne of the Majesty in the *heavens*; a minister of the sanctuary, and of the *true* tabernacle." Ver. 5. "Who serve unto the example and shadow, ὑποδείγματι καὶ σκιᾷ, of *heavenly things*, τῶν ἐπουρανίων, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern, τὸν τύπον, shewed to thee in the mount."

Heb. ix. 23, 24. "It was therefore necessary that the patterns, τὰ ὑποδείγματα, of things in the *heavens* should be purified with these; but the *heavenly things themselves* with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures (αντίτυπα) of the *true*; but *into heaven* itself, now to appear in

the presence of God for us." In both these passages observe the very close relation of the terms *heavenly* and *true*. Observe also that the earthly things are called *ὑποδείγματα*, *ἀντίτυπα*, and *σκία*, of the *true*, the *heavenly*. According to this phraseology, it is the *heavenly that is the type*, the *earthly the antitype*.

In the following passages, *heaven* is the world of *perfection*, where *the ideal is actual*.

Matt. vi. 10. "Hallowed be thy name, thy kingdom come, thy will be done, *in earth* as it is in *heaven*." The devout Christian continually yearns to realize the ideal.

John iii. 13. "No man hath ascended up to *heaven*, but He that came down from *heaven*, even the Son of Man which is in *heaven*." This passage teaches the perfection of our Lord's human nature, whose mission it was to realize the ideal humanity on earth. Compare John vi. 38, "I came down *from heaven*, not to do mine own will, but the will of him that sent me."

1 Cor. xv. 47—49. "The first man is of *the earth*, *earthly*: the second man is the Lord *from heaven*. As is the *earthly*, such are they also that are *earthly*: and as is the *heavenly*, such are they also that are *heavenly*. And as we have borne the image of the *earthly*, we shall also bear the image of the *heavenly*." We are now imperfect, but in the resurrection we shall be perfect in body, soul and spirit, like our great *τύπος*. In another passage (2 Cor. v. 1, 2) he calls the resurrection body, "a house . . . eternal *in the heavens* . . . our house which is *from heaven*," to express its perfection.

In other passages, the two closely related senses of the word *heaven*—as the world of actual being, of substance opposed to shadow, and the world of perfection, where the ideal is actual—are combined. Thus the ever-recurring phrases, "Father in *heaven*," and "*heavenly* Father," the *very*, the *perfect* Father, signify an original, archetypal and perfect paternity, of which that on earth is an imperfect resemblance.

"The kingdom of *heaven*," is a perfect polity, of which the earthly are faint resemblances. Heb. xii. 21. "The *heavenly* Jerusalem," the *very*, the *perfect* Jerusalem of which the other was a figure. Compare Rev. xxi. 2, 10, where "the holy city, new Jerusalem," is seen "coming down from God *out of heaven*."

Matt. xv. 13. "Every plant which my *heavenly* Father



hath not planted, shall be rooted up." Every institution not animated with truth, nor founded on reality, not striving after perfection, and approaching ever nearer to correspondence with the Divine idea, has in it the principle of dissolution, and is destined to pass away.

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#### CHRISTIAN OBEDIENCE.

Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκύνεσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάσεσθε· Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.—Phil. ii. 12, 13.

SOME excellent scholars take μετὰ φόβου καὶ τρόμου along with ὑπηκούσατε: "As ye always obeyed with fear and trembling." The connexion of the same words in Eph. vi. 5, seems favorable to this view: ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου. The passage would read thus:

Therefore, my beloved, as ye have always obeyed with fear and trembling, not as in my presence only, but now much more in my absence, work out your own salvation: for it is God that worketh in you both to will and to work (observe the repetition of the same word) of His good pleasure.

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## The Preacher's Finger-Post.

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#### SUSTAINING CONSCIOUSNESS OF THE SOUL IN SORROW.

"But he knoweth the way that I take: when he hath tried me I shall come forth as gold."—Job xxiii. 10.

THE context teaches us that Job, under his heavy trials, manifested several interesting states of mind.

First: *A strong tendency to appeal to Heaven.* "Oh that I knew where I might find him," &c. All souls in trial, whatever their creed, generally manifest this tendency. Even the theoretic atheist, in imminent danger, cries to Heaven. Secondly: *A strong desire to know the will of God.* "I would know

the words that he would answer me," &c. Job would understand God's intention in his suffering, learn the Divine purpose in it. Thirdly: *An unshaken confidence in the goodness of God.* "Will he plead against me with his great power!" &c. Fourthly: *A conscious incompetency to discover God by his own efforts.* "I go forward, but he is not there," &c. Fifthly: *A settled consciousness of God's knowledge of him individually, and his merciful design in his affliction.* "But he knoweth the way that I take," &c. From the text we learn that there are three facts of which Job seemed to be conscious under his trials, and which gave his soul a sustaining power.

I. THAT THE GREAT GOD WAS FULLY COGNIZANT OF HIS INDIVIDUAL TRIAL. "He knoweth the way that I take." Wherever I am, at home or abroad, in solitude or society, "He knoweth," &c. He knows the way I take—the way my thoughts take, my feelings take, my purposes take. He marks my every footstep. He understandeth my thoughts afar off. God knows all about the individual man. But what support is there in the knowledge of this fact? (1) *God's knowledge of the individual sufferer is associated*

*with the profoundest love.* "As a father pitieth his children," &c. (2) *His knowledge is associated with an Almighty capacity to help.* His power is equal to the infinitude of His love. The other sustaining fact of which he was conscious was:—

II. THAT THE GREAT GOD WAS MERCIFULLY USING HIS TRIALS AS DISCIPLINE. "When he hath tried me." Why does He try by affliction? (1) Not that he has any pleasure in our suffering. "He doth not afflict willingly," &c. Nor (2) that He may discover what is in our hearts. He knows all about us. But He does it. First: *In order to humble us on account of our sins.* Secondly: *In order that we may feel our dependence on Him.* Thirdly: *In order that we may commit ourselves entirely into his keeping.* Another fact of which he was conscious, and which helped to sustain him was:—

III. THAT THE GREAT GOD WOULD TURN HIS PAINFUL DISCIPLINE TO HIS ADVANTAGE. "I shall come forth as gold" &c. Affliction, though an evil in itself, does good. Solomon says, "By the sadness of the countenance the heart is made better." David says, "Before I was afflicted I went astray," Paul says

"Tribulation worketh patience," &c. But how does affliction benefit?—First: *It serves to raise our appreciation of the Bible.* As the night of nature reveals the stars, so does the night of affliction reveal the brightest truths of this grand old Book. Secondly: *It serves to develop the powers of the mind.* David's afflictions brought out some of the most brilliant of his Psalms. Milton's blindness gave us "Paradise Lost." Bunyan's imprisonment, his wonderful Allegory. The soul is like the ivy; if there are objects sufficiently near it, it will cling to them, and depend upon them; but if it stand alone, it will shoot up a tree with might enough to weather the tempest by itself. Thirdly: *It serves to develop the spiritual life.* The moral virtues of the soul are like aromatic herbs, the more fragrant the more crushed. Fourthly: *It serves to detach us from the world.* It gradually breaks down the materialism in which the soul is caged, and lets it free into the open air and light of spiritual realms.

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THE LIABILITY OF THE GOOD  
TO FALL, AND THE POWER OF  
THE GOOD TO RESTORE.

"Brethren, if a man be overtaken in a fault, ye which are

spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1.

I. THE LIABILITY OF A GOOD MAN TO FALL. This is implied in the expression, "If a man be overtaken in a fault." Can a regenerated soul fall from grace? What a controversy of no very amiable or able character has been carried on upon this question by technical theologues! Many of those who have been the most earnest in it, have shown, by their spirit, that they were not in much danger of falling from grace, for they were as low as they could be. Three things show the fearful liability:—First: *The condition of the good in this world.* (1) Their inner condition suggests the probability. The holiest here are not perfect. Corrupt habits and impulses are to be found in the most advanced saint, and these like a centrifugal power, tend to drive his spirit away from the grand centre of goodness. (2) Their outward condition suggests the probability. The great social tide of the world rolls against all that is true and good. The path of life teems with temptations. Secondly: *The appeals of the Bible to the good in this world.* What mean such expressions as these, addressed to converted

spirits, "Watch and pray, lest ye enter into temptation;" "Give all diligence to make your calling and election sure;" "Let him that thinketh he standeth, take heed lest he fall?" What mean such prayers as these: "Hold thou me up and I shall be safe?" Thirdly: *The history of the good in this world.* The Bible gives us many examples of good men who have fallen,—Adam, David, Peter, Thomas, &c. The observation of most men can furnish them with examples.

II. THE POWER OF A GOOD MAN TO RESTORE. "Ye that are spiritual, restore such an one," &c. Observe:—First: *The restorative character.* Who can restore? Not the man of carnal mind and worldly sympathies, but the *spiritual*:—he who has been born of the Divine spirit, and has therefore the moral disposition of the Divine spirit. The man of spiritual thoughts, sympathies, aims, and fellowships. Observe:—Secondly: *The restorative spirit.* How is this man to restore a fallen brother? Not by an assumed superiority, or the severity of Church discipline, but in the spirit of "meekness," &c. (1) Being duly conscious of his own fallen character, "Considering thy-

self." He remembers what he was prior to his conversion, and how much imperfection still remains in him, and that by the grace of God he is what he is. (2) Being duly conscious of his own peccability. "Lest thou also be tempted." He remembers that he is still exposed to the tempter, and still fearfully liable to sin. In this spirit, which stands in solemn contrast with priestly arrogance, ecclesiastical pomp, and sanctimonious pretension, the moral restoration of fallen souls is to be accomplished. This moral restoration is the most glorious work of man. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save his soul from death, and shall hide a multitude of sins.

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THE DESIRED HAVEN—SKETCH  
OF A SEA SERMON.

"So he bringeth them unto their desired haven."—Psalm cvii. 30.

THIS description of a storm (v. 23 to 30,) stands unrivalled for brevity, accuracy, and sublimity. No ancient poet, no modern writer, ever produced its equal. But the

words are not written to assert and maintain a supremacy in the literature of the world; they are for the comfort and hope of the needy.

I. THE PORT. "Their desired haven." Comforting view of heaven this! 'Tis a haven; not an "undiscovered country," not a desolate coast chafed by storms, and strewn with wrecks and lifeless bodies. Not a bold iron-bound shore, where mighty mountains rise, and mighty billows roar; to come too near to which is to be lost; but a *haven*! Entrance ample, water deep, anchorage secure, may be taken in all weathers; no blinding haze, no dreary night, no want, no sin. 'Tis a *desired* haven. There is not an adult soul in heaven but intensely desired its rest and bliss on earth. (Heb. xi. 13, 16.)

"Jerusalem, my happy home," &c.

II. THE PILOT. "He bringeth them;" not he driveth, as if behind; nor draweth, as from some far-off spot, as the pole draws the needle of the compass by a cold and mighty attraction; but he *bringeth*, as the reaper bringeth his sheaves, as the child bringeth the blind on their way, like darkness led by day; as the shepherd bringeth the sheep; as the mother bringeth her

babe; so Jesus bringeth! Not ahead to draw, not astern to drive, but on board to bring! Oh! is He not a pilot? He sounded the channel, took the bearings, mastered the details, made the chart, and now goes in company with the believer to perform the voyage. You ask who erected the beacon, placed the light-ship, anchored the buoy? Christ, all Christ. When he came he found nothing done. He did *all*, and did that *all alone*! Christians are but *travellers*. Jesus was the *way-maker*; they but path-finders. He the path itself. Other pilots receive large helps from others, surveying ships, &c., &c. Jesus found no helpers; while others played, He worked while they slept; He prayed while they scorned; He blessed when they took up stones; He meekly replied, "For which of my good works do ye stone me?"

"Oh, Lamb of God, was ever pain,  
Was ever love like thine?"

He unites the pilot and commander in one: never leaves nor forsakes. Oh, come to Him; "He bringeth," He only; He bringeth *unto*. None founder under His command; no wrecks are found on either side of those fair headlands, owing to the



incompetency of the pilot ; no fog can baffle, no false signal can allure—'tis a friendly shore.

III. THE PROVIDENCE, "So." "His way is perfect." 'Tis not so *short* as you would like it, nor so *easy*, nor so *pleasant*, but it is "so." Sometimes He brings to wit's end, makes men to stagger, and the great billows which they think will bury them, only lift them higher up into safety and peace.

"Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to his feet,  
Lay me low and keep me there."

He leads by the way of His own walking as well as His own making ; his people, therefore, must not murmur. Oh, come to Him ; trust in His death (Isa. liii.) on the cross as an atonement for your guilt. Take Him for your guide and portion ; "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 11.

H. T. MILLER.

#### TRUE SOCIALISM.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 2.

THE world has an old and growing complaint against the

Church. It is its indifference to the real and felt burdens of humanity. Hence it has organized a society of its own, to do what it affirms the Church has neglected. It has its *socialisms*. We have no apologies for the conventional Church, but we maintain that Christianity inculcates and urges a socialism which, in the sublimity of its generosity, the impartiality of its genius, the thoroughness and completeness of its methods, throw into dimness the highest social theory that has ever been propounded in the school of secularism. The text suggests three thoughts on this question :—

I. *Christianity recognises THE COMMON BURDENS of society.* That society has *burdens* is a fact too obvious either for proof or illustration. These burdens are of various kinds, physical and mental, social, political, and religious. God alone can tell the weight that presses on the heart of humanity at this hour. There are but few spirits in your crowded cities that can stand erect, that are buoyant and free ; all bow beneath some awful pressure. The idea of burden suggests three thoughts : First : *Unnaturalness*. Men, no more than beasts, are born with burdens ; they have been

imposed upon them. Angels have no burdens. Sin has brought the burden on humanity. Secondly: *Obstructiveness*. Burdens impede the progress of man. They hinder his intellectual and spiritual advancement. Suffering is favorable neither to virtue nor intelligence. Thirdly: *Painfulness*. Burdens are not pleasant things, they are painful inconveniences. Hence the world sighs for deliverance, "The whole creation groaneth and travaileth together in pain until now."

II. *Christianity inculcates A COMMON DUTY in relation to these burdens.* "Bear ye one another's burden." How are we to bear the burdens of each other? Not by *substitution*. There are burdens which cannot be borne by a substitute. (1) There is the burden of moral obligation. No one can discharge for us our moral duties. (2) There is the burden of guilt. No one can bear the weight of my guilty character. Character is an untransferable thing. (3) There is the burden of death. No one can die for us. How then can we bear each other's burdens?—First *By a practical sympathy which shall work to remove the burdens.* We can all help to remove the diseases, the social poverties,

the secular embarrassments, the political oppressions, the moral guilt and the religious imposture, which press like mountains on the heart of the world. All can do something in this way. Secondly: *By a practical sympathy which shall inspire strength to bear the burdens.* There is a wonderful power in a real, manly, practical sympathy, to invigorate the soul in trial. Even a look, or a word of true sympathy will bear power to raise a depressed heart.

III. *Christianity enforces A COMMON REASON for the performance of this duty.* "And so fulfil the law of Christ," &c. First: *This was a law which Christ inculcated in His teaching.* See John xiii. 34; xv. 12. In such parables as that of the Samaritan, he inculcates the same law. Secondly: *This was a law which he embodied in His life.* "He took our infirmities and he bare our sicknesses." He bore them by a practical sympathy which wrought for their removal. Thirdly: *This was a law He demonstrated in His death.* "He was bruised for our iniquities, the chastisement of our peace was upon him." The subject presents (1) The test of a true Christian. What is the test of a true Christian? Not great

profession. Not great zeal for theological systems. Not great talent for prayer. But it is Christ-like sympathy for the distressed of our kind. This is the fulfilment of the law of Christ. The subject presents (2) A reason for the slow progress of Christianity, the law of Christ is not fulfilled. The sublime socialism of Christ is not realized in the Church. This deficiency explains its weakness.

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#### PERFECT THROUGH SUFFERING.

"Perfect through suffering."—  
Heb. ii. 10.

IN these words is stated a law which is written on every object of which we have any knowledge. The world is moving towards its consummation like a steamship, struggling against wind and tide—like a heavily laden vehicle—like a man toiling homeward through a snow-drift. The world is in perpetual birth-throes. (1) *This law affects man's home.* The varied beauty of every landscape is the result of centuries of geologic convulsion. Our fuel is the substance of martyred forests. Biting frosts mellow the soil. We owe the clustering fruits of autumn as much to the pruning knife as to the sunbeam.

Such illustrations might be multiplied. Tell us not that material objects cannot suffer. We know it. But we have every reason to believe that, if every particle of dust were a quivering nerve, the development of things would be the same. (2) *This law affects man's self.* Every social improvement has had its martyr—every science its victim—every wrinkle of the world's experience tells of suffering. Socrates battled with the evils of Grecian heathenism, and fell a martyr to his cause. Astronomy must advance; but Galileo's limbs are racked for aiding its progress. Howard perished Samson-like beneath the evils he pulled down. Geology, engineering, poetry, have marched onward over the fresh graves of a Miller, a Brunel, a Kirke White. Of many it may be said:—

"Oh, what a noble heart was here  
undone,  
When science self-destroyed her  
favourite son," &c.

So the outward march of every nation and every religion has been on a path slippery with blood; and every individual human being purchases wisdom at the price of personal suffering. We turn to the two great religious applications of this law which are suggested by the text.

I. JESUS WAS MADE PERFECT THROUGH SUFFERING. If so, in what respects was He imperfect? If imperfect, was He Divine? (1) *Physically*, Jesus was not made perfect through suffering. Physically, *He was* perfect, and would have continued so if His life had been one of exemption from pain. (2) *Intellectually*, Jesus was not made perfect through suffering. His mental powers were perfectly balanced. (3) *Morally*, Jesus was not made perfect through suffering. His character was unimpeachable, of devils, men, God. Jesus, in his *Saviourhood*, was made perfect through suffering. The Saviourhood of Jesus consists in—(1) *His example*. (2) *His expiation*. In these two great departments of His work the law of the text applies to Him.

II. THE FOLLOWERS OF JESUS ARE MADE PERFECT THROUGH SUFFERING. Are Christians ever perfect? Never in this life. Christ-

likeness is perfect humanity. In so far as Christians are Christlike, in so far are they perfect. All the suffering of the Christian tends to make him like the Saviour, because, (1) It deepens his humility. (2) It increases his power of endurance. (3) It stimulates his sympathy toward those who suffer. And (4) It awakens within him stronger yearnings after a better world.

Thus, suffering, the world's great terror, is man's real friend. Many do not own the friendliness of suffering; hence they are not benefited by her inflictions. That such may not be the case with us, let us frequently ponder the four lessons which this subject suggests. In suffering (1) We take our proper place as atoms of a universe. (2) We are brought into closer fellowship with Jesus. (3) We are disciplined for a better world. And (4) Our sufferings will soon terminate.

J. K. JACKSON.

## The Pulpit and its Handmaids.

### EQUALITY IN DEATH.

"Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in a

chimney are no epitaph of that, to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, not what men it hurt when it fell.

The dust of great persons' graves is speechless too; it says nothing, it distinguishes nothing, As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not look upon, will trouble thine eyes if the wind blew it thither; and when a whirlwind hath blown the dust of a Churchyard into a Church, and the man sweeps out the dust of the Church into the Churchyard, who will undertake to sift this dust again, and to pronounce, 'This is the patrician, this is the noble flower, and this the yeoman, this the plebeian brow?' " DORNE.

## PRACTICAL DEVOTION.

"The great antique heart: how like a child's in its simplicity, like a man's in its earnest solemnity and death! Heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, and earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men; that rainbow was set in the clouds by the hand of God! Wonder, miracle, encompass the man; he lives in an element of miracle; heaven's splendour over his head, hell's darkness under his feet: a great law of duty, high as these two infinitudes, dwarfing all else, annihilating all else—it was a reality, it is one, the government only of it is dead; the essence of it lives through all times and all eternity." CARLYLE.

## EARTH—OUR NURSING MOTHER.

"It is this earth that, like a kind mother, receives us at our birth, and sustains us when born; it is this alone of all the elements around us that is never found an enemy to man. The body of waters

deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prefaces the tempest or lights up the volcanoes; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers, and his table with plenty; returns with interest every good committed to her care, and though she supplies the poison she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities; yet, even to the last she continues her kind indulgence, and when life is over, she piously covers his remains in her bosom." PLINY.

## ANALOGIES OF IMMORTALITY.

"Even in a moral point of view, I think the analogies derived from the transformation of insects admit of some beautiful applications, which have not been neglected by pious entomologists. The three states of the caterpillar, larva, and butterfly, have, since the time of the Greek poets, been applied to typifying the human being, its terrestrial form, apparent death, and ultimate celestial destination; and it seems more extraordinary that a sordid and crawling worm should become a beautiful and active fly—that an inhabitant of the dark and fetid dunghill, should in an instant entirely change its form, rise into the blue air, and enjoy the sunbeams, than that a being, whose pursuits here have been after an undying name, and whose purest happiness has been derived from the acquisition of intellectual power and finite knowledge, should rise hereafter into a state of being where universality is no longer a name, and ascend to the source of unbounded power and infinite wisdom." SIR HUMPHREY DAVY.



# Theological Notes and Queries.

## OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

### JUDAS ISCARIOT AND THE LORD'S SUPPER.

REPLICANT. In answer to *QUEST* No. 10, p. 284. Whether Judas Iscariot was, or was not, present at the institution of the Eucharist, is one of those questions on which there is no positive evidence, and which can, therefore, be only probably determined. We have four accounts of the institution of the Eucharist, in *Matt.* xxvi. 26—29; *Mark* xiv. 22—25; *Luke* xxii. 19—20; and *1 Cor.* xi. 23—25. In *Matthew* and *Mark*, the conversation respecting the betrayal is recorded first, and it seems from *John* xiii. 30, that Judas Iscariot went out immediately after this conversation, and before the Eucharist was instituted. Yet in *Luke*, the conversation concerning the betrayal is recorded *after* the institution of the Eucharist. In *1 Cor.* xi., there is no reference whatever to the traitor. So that we are left to settle the question between *Matthew*, *Mark*, and *John*, on the one hand—whose evidence, if it stood alone, would seem decisive—and *Luke* on the other. *Stier*, however—*Vol. VII.*—thinks that there were two conversations about the traitor, one before, the other after the institution of the Eucharist, and therefore that Judas Iscariot partook of the commu-

nion. But *Alford* is not convinced by his arguments. *Robinson* thinks that Judas withdrew before the Lord's supper. Amongst the Fathers, also, there was difference of opinion on this matter. *Hilary* and *Theophylact* think that Judas Iscariot was not present at the institution; others, *Origen*, *Cyril of Jerusalem*, and *Chrysostom*, that he was. There are two general considerations, which may help us in coming to a conclusion. The one is that *St. Luke* is often less chronologically exact than the other Evangelists. Compare, for instance, his account of our Lord's temptation with that of *St. Matthew*, which differs in order, and is probably, if not evidently, to be preferred. The other consideration is antecedent probability. There seems to our minds something improbable in the idea that Christ, fully knowing what Judas was about to do, would have administered to him the sacred emblems of His death, making no difference between the traitor and the rest. It seems more probable to us, that He would have waited until the traitor had withdrawn.

### FAITH.

REPLICANT. In answer to *QUEST* No. 11, p. 284. Faith is in

Holy Scripture used in two chief senses. These may be termed respectively, subjective and objective faith. Subjective faith is the assent of the understanding and consent of the heart to truth, and the yielding of our whole being to its power; Rom. i. 17: iii. 31; v. 1, and innumerable other passages. Faith in the objective sense is that truth itself which is believed: Acts xxiv. 24; Gal. i. 23. (Sometimes God is said to have faith, or worthiness of trust: Rom. iii. 3.) With regard to faith in the *subjective* sense, it must be admitted that St. James does not use the word exactly as St. Paul. The former uses it for an intellectual principle which may be barren; the latter for a spiritual principle which must be fruitful. These, then, are the senses in which the word is used in Scripture. We cannot undertake to proceed further, not having acquainted ourselves with extra Scriptural theology. The psychology of the subject seems simple enough. The manifestation of Christ's character—which is the basis of Christianity—is so influential with me, that I yield Him unlimited trust. I trust His kindness, His veracity, His power. I trust the veracity of His apostles as commissioned by Him. Natural analogues of this must exist in the common relations of life, between husband and wife, father and son, and amongst neighbours and friends. Yet more than analogues they are not. As in the case of love, a man's love of Christ is not the same principle as his love of his child, but is a thing *sui generis*; so in the case of faith. The same exercise of mind is **not** directed towards objects that so widely differ, but the objects assimilate the feelings to themselves according to their respective positions in the scale of being.

## THE WORLD.

REPLICANT. In answer to QUERIST No. 12, p. 284. Observe,—In the Old Testament there are five words which are translated *world* in our Bible.—(1) *Erets*, which is generally rendered earth. (2) *Chedel*, which Gesenius renders *Hades*, is in Isa. xxxviii. 11, rendered *world* in our Bible. De Wette renders the passage thus:—"I shall behold man no more with (that is, when I am with) the inhabitants of the quiet land." (3) *Cheled*, is rendered *world* in Ps. xvii. 14, and xlix. 1. In three other passages,—Job xi. 17, Ps. xxxix. 5, and lxxxix. 47, it is rendered *age* and *time*. (4) *Olam*, meaning eternity, or indefinite duration, is rendered *world* in Ps. lxxiii. 12, and in Eccles. iii. 11; but usually, joined with other words or particles, is rendered by *for ever*, or *always*, *of old*, *everlasting*, *for ever and ever*, and the like. (5) *Tevel*, which properly means the habitable world, *οἰκουμένη*, *orbis terrarum*, is rendered world throughout, excepting in Prov. viii. 31, where, joined with *Erets*, it is rendered *the habitable part of his earth*. Turning now to the New Testament, we find four words which are rendered *world*. (1) *Kóσμος*. This is of the most frequent occurrence, being found upwards of one hundred and eighty times. Its original sense is *order*, or *beautiful arrangement*, opposed to *χάος*. In the Septuagint of the Old Testament, it is sometimes used as a rendering of *tsava*, a host,—Gen. ii. 1, Deut. iv. 19, xvii. 3, Isa. xxiv. 21, xl. 26. In the New Testament it means, literally, the *earth* or the *universe*, including both heaven and earth,—Mark xvi. 15, Acts xvii. 24; sometimes *mankind*, as the inhabitants of the earth,—Matt. xiii. 28, John,

ii. 16; mystically, *human nature in insubjection to Christ*; also the *sphere of temptation*.—John xii. 31, 1 John ii. 15—17. In Heb. ix. 1, the sanctuary is called *κοσμικόν*, *worldly*, as opposed to the *perfect* tabernacle, ver. 11, the *heavenly* things, *heaven*, 23, 24, the *true* tabernacle, viii. 2. In Tit. ii. 12, sinful desires are called *κοσμικὰς*. The general ideal is that of imperfection, as opposed to the perfect, the idea, the heavenly; but in 1 Tim. ii. 9, another adjective, *κόσμιος*, derived from the same substantive, is rendered *modest*, and in iii. 2, 'of good behaviour', where the primary idea of order is preserved. (2) *Αἰών*. This also is of frequent occurrence, being found in about ninety passages. Its original, proper meaning is *lifetime*, but in the Septuagint it is constantly used as a rendering of *Olam*. (See above.) In the New Testament it is rendered *world* in the following passages:—Matt. xii. 32, xiii. 40, Mark x. 30, Luke i. 70, xvi. 8, xviii. 30, xx. 34, 35, John ix. 32, 1 Cor. viii. 13, 2 Cor. iv. 4, Gal. i. 4, Eph. i. 21, 1 Tim. vi. 17, 2 Tim. iv. 10, Tit. ii. 12, Heb. i. 2, xi. 3. In such of these passages as employ it in a bad sense, it may be regarded as meaning, *the duration of the mystical cosmos*. The idea of *duration* being fundamental to this word, it is sometimes used for definite duration in the sense of *age*, sometimes for duration indefinite, in the sense of *eternity*, for ever, for ever and ever. In Eph. vi. 12, there is a very peculiar expression. *κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου*, combining *κόσμος* and *αἰών*, and thus illustrating their relationship. It may be rendered, *world-rulers of the darkness of this age*. In 2 Tim. i. 9, and Tit. 12, the word employed is the adjective *αἰώνιος*. (3) *Οἰκουμένη*. This is the femi-

nine passive participle of the verb *οικεῖν*, to *dwell*, and agrees with *γῆ*, understood. Therefore it means *the inhabited earth*. In the Septuagint it is used constantly to translate *Erets* and *Tewel*—once for *Cheled*. (Ps. xlix. 1.) In Exod. xvi. 35, it is used for a word which means inhabited land, as opposed to a wilderness, and in Isa. lxii. 4, for a word which is used poetically and which, literally, means *married*. In the New Testament, it is rendered *world* in the following places:—Matt. xxiv. 14, Luke ii. 1, iv. 5, Acts xi. 28, xvii. 6, 31, xix. 27, xxiv. 5, Rom. x. 18, Heb. i. 6, ii. 5, Rev. iii. 10, xii. 9, xvi. 14. In Luke xxi. 26, it is rendered *earth*. (4) *Γῆ*, *earth*, is constantly used in the Septuagint for *adamah*, soil or earth, and for *erets*. In the New Testament, it is translated *world* in Rev. xiii. 3.

#### PRAYER FOR THE SPIRIT.

REPLICANT. In answer to QUESTOR No. 13, p. 284. Prayer for the Holy Spirit is taught in the New Testament. Christ encouraged it Luke xi. 13, and directed it, for the Lord's Prayer contains petitions for grace—grace to do the will of God, grace to deliver from evil. St. Paul practised it,—Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, Gal. i. 3, Eph. i. 2, iii. 16, Phil. i. 2, Col. i. 2, 1 Thes. i. 1, v. 23, 2 Thes. i. 2, 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4, iii. 15, Phil. 3, Heb. xiii. 20, 21. St. James exhorts to it, i. 5. St. Peter practised it, 1 Pet. i. 2, v. 10, 2 Pet. i. 2. The apostolic benediction, 2 Cor. xiii. 14, is of course a form of prayer, and it includes the communion, *κοινωνία*, that is the common participation of the Holy Ghost. Undoubtedly the Divine Spirit is omnipresent in the world and in the Church; but

in the latter His gracious influences are peculiarly exerted for salvation, and in answer to prayer. The Spirit that dwells in the Church is a Spirit of prayer. (Rom. viii. 26, 27; Eph. vi. 18.)

#### CHRIST ON THE CROSS.

REPLICANT. In answer to QUESTOR No. 14, p. 284. Your difficulty is a part of the whole difficulty, say, rather, the impossibility, of constructing a theory of the God-man. It is not for us to understand how the Divine and the human natures were co-existent in one person. Yet it seems clear that at some moments the one, and at some, the other, was prominent in the consciousness. This central utterance on the cross indicates that human wretchedness was then the prominent feeling. Your expression "utter powerlessness," is too strong. He could still call God *His own*, and He could even use questioning—*Why?* This was not utter powerlessness. He had possession of God and could boldly plead. In his darkest hour, He still kept fast hold of God. This was not weakness, but great strength, the very strength whereby He is "able to save." The greatest difficulty for human nature is to cling to God still, even when there is no manifestation of His favour. This the Son of Man did, and this was the central moment of our redemption. He could, immediately after, declare the conflict *finished*, and return to His accustomed invocation, *Father*.

#### Queries.

15.—Was the life of Christ vicarious as well as His death? Was the righteousness of Christ which is imputed to believers

wrought during His life on earth? F. A. CARTER.

16.—On p. 196 of "Homilist" for April, 1862, this statement is found:—"And (2) *Thousands were baptized by John, and thousands more by the disciples of Christ who had no faith in Jesus Christ.*" Will you, or some of your able contributors, be kind enough to furnish the proof? Of course I do not dispute the statement, but as a *searcher for truth* I wish to be directed to the evidence, the *direct* and *positive* evidence on which the "*fact*" is founded.

A CONSTANT READER.

17.—In a former number of the "Homilist" it was asserted by "Galileo" "that power is the *limit* of responsibility." How is this to be reconciled with the fact that a man may be *responsible* for a debt which he is *not able* to pay?

CAMERON.

18.—The second verse, in chap. xvii. of the Gospel of St. John, is evidently an unhappy translation, will you kindly furnish a better?

GOODWIN.

19.—Is it Scriptural for a woman to preach the Gospel to a public and promiscuous audience assembled in the Church?

INQUIRER.

#### Answers.

##### CHRIST'S RIGHTEOUSNESS.

REPLICANT. In answer to QUESTOR No. 15. Saint Paul, in Rom. v. 19, assigns the obedience of Christ as the ground of constituting or rendering the many righteous: *διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί*: *By the obedience of the One shall the many be rendered righteous*. Now, as Christ's obedience consisted not only in dying, but also in the service He rendered

when alive, and even in his very incarnation (Heb. x. v. 7), so His entire history, including His coming into our world, and His whole living here, must be taken into account. The death was the consummation—"obedient unto death," Phil. ii. 8.

#### BAPTISM.

REPLICANT. In answer to QUEST 16, p. 351. The writer of the passage referred to probably alluded to Matt. iii. 5, 6, and Mark i. 5. Many thousands were unquestionably baptized by John. It was merely a baptism of repentance, in preparation for the coming kingdom. Again, in John iv. 1, 2, those who were baptized by the disciples of Jesus are said to have exceeded in number those who were baptized by John. Their belief must necessarily have been rudimentary, unattended with clear views of Christ's person and work. The one had not been generally disclosed (Matt. xvi. 20), the other was not accomplished.

#### POWER AND RESPONSIBILITY.

REPLICANT. In answer to QUEST 17, p. 351. Galileo's assertion is simply an axiom in moral science, which by its very nature is as

much incapable of both proof and refutation as that "the whole is greater than its part." It is, of course, *moral* responsibility that is in question. The alleged instance of the debt is not to the point, inasmuch as if the inability is complete and hopeless, the responsibility is merely *legal*. If the inability is not complete and hopeless, the door is opened for proportionate *moral* responsibility.

#### JOHN XVII. 2.

REPLICANT. In answer to QUEST No. 18, p. 351. The rendering depends on the construction of *πάν ὁ δέδωκες . . αὐτοῖς*. Bengel refers to John vi. 37 for the *usus loquendi*, and remarks: "The Father gave the whole to the Son as a mass, that all whom He gave might be one: that entirety the Son in performance unfolds one by one." De Wette renders the passage thus: "As thou hast given him power over all flesh, that to all whom thou hast given him, he may give eternal life."

#### FEMALE PREACHING.

REPLICANT. In answer to QUEST 19, p. 351. Certainly not. It is expressly forbidden by St. Paul. 1 Cor. xiv. 35.

## Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

#### THE REVIEWER'S CANON.

In every work regard the author's end,  
Since none can compass more than they intend.

MEMOIR OF THE REV. JAMES SHERMAN; including an unfinished AUTOBIOGRAPHY. By HENRY ALLON. London: James Nisbet and Co. ADOPTING the popular standard of ministerial success, and measuring a preacher's usefulness by a numerical attendance on his ministry, and



an adherence to his institutions, the Rev. James Sherman must be regarded as decidedly the most successful preacher of his age. His great popularity, few, perhaps, would ascribe to powers of thought, or eloquence, greatly transcending the altitude of mediocrity. In truth, the very popular man must ever be on the level where stand the greatest number of human souls. Mr. Sherman had a practical intellect, a great heart, a noble presence, and populous and commanding spheres, and to these combined may be ascribed his immense ministerial influence. The first was manifest in the structure of his discourses, and the institutional methods which he adopted to work out the charities of the Gospel. Had his mind been of a more philosophic tendency, going into the reason of things, and concerning itself with the nature and relations of the primitive elements of truth, the vulgar eye would not have traced his path, the vulgar heart would have felt no sympathy with him. Only one amongst a thousand would, or could, then have followed him in his excursions, and have rejoiced in their bracing influence. But his intellect saw only what the popular intellect might see, and what he honestly and successfully endeavoured to make it see. Intellectually, as well as socially, the people love men of their own *status* and class:—the sympathies of multitudes go not with aristocracies. He had a noble heart. His sympathies were exquisitely tender, profound, and affluent. Feeling, like sparks of electricity, streamed from him, in every look, and word, and gesture. This gave a pulse of life even to common-place utterances. Sympathy is magnetic. He who has the most of it will be most attractive. His presence, too, was much in his favor; he stood before the eyes of men, not as dwarfish imbecility, skinny wretchedness, or organized ugliness, which are not unfrequently seen in the pulpit, but as a full MAN in stature, in symmetry, limb and brow; with an eye beaming out the love of the Gospel, a face radiant with the upper sun. A man, with his face, men could trust and love. The spheres of labor which he was called to occupy were also in his favor. The local position of a minister has, often, as much to do with his popularity as his personal powers. Even Mr. Sherman, in a barn-like chapel in a back alley, might have worked as he did, and yet have died without being much known as a preacher; but at Surrey Chapel, for instance, a man must be most weak and repulsive in the pulpit not to have a congregation. Crowds must always rush to places in such thoroughfares, whoever be the preacher. A young preacher who wishes to exert an extensive pulpit influence upon his age, should look well at the position which he is called to occupy, before he accepts it. In certain localities he may preach for fifty years like an angel and only touch a few. Mr. Sherman, though a popular man, was not a popularity *seeking* man. He was not a man seen on every platform, and dealing out clap-trap speeches to attract the cheer of empty crowds. Not he! Nor did he descend to

the tricks of smaller men to win notoriety. In his trips, for example, on the continent, he did not take some little Boswell with him to report his great adventures and wonderful receptions to the sectional papers at home. Even in the case of his stay at the palace at Berlin, and dining with the king—"who received him even with the affection of a friend"—in his letter to Mr. Freeman giving the details, he says, "I should not like any portion of it to get to the Press; in your hands I know it is safe." This speaks volumes for that retiring modesty which is ever the characteristic of great natures. We have read this book with intense interest, and, we trust, with profit. Mr. Allon has discharged his duties as a biographer with the discrimination of a critic, the loyalty of a friend, and the lofty aim of a minister to benefit his brethren. We thank him for his work. May it be the means of raising up men for the pulpit who shall do their work in the spirit and with the success of James Sherman.

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**HISTORY OF THE DEVELOPMENT OF THE DOCTRINE OF THE PERSON OF CHRIST.** By Dr. J. A. DORNER, Professor of Theology in the University of Berlin. Division 2nd; from the end of the 4th Century to the present time. Vol. III. Edinburgh: T. and T. Clark.

**THEOLOGICAL AND HOMILETICAL COMMENTARY ON THE GOSPEL OF ST. LUKE;** from the German of J. J. VAN OOSTERZEE, D.D. Edited by J. P. LANGE, D.D. Edinburgh: T. and T. Clark.

WE have before called the attention of our readers to each of these works, issued by Messrs. Clark, and recommended them. The work of Dr. Dorner on the Person of Christ, is regarded by Dr. Fairbairn, who writes an appendix to this volume, as the most important and complete production extant in this department of theological enquiry. Indeed, for breadth of view, copiousness of materials, thoroughness of investigation, catholicity of spirit, it cannot be said to have any equal. The appendix greatly enhances the value of the work to the English theological student.

The Commentary on Luke, by Dr. Van Oosterzee, carries us on to the end of that Gospel, on the same plan, and with the same ability, as that developed in the first volume. The critical notes, the homiletical hints, and the doctrinal reflections are also excellent and admirably adapted to assist the preacher who honestly endeavours to instruct his hearers in the great truths contained in this evangelist.

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**MY MINISTERIAL EXPERIENCES.** By the Rev. Dr. BUCHSEL. London: Alexander Strahan & Co.

THESE "Experiences" appear in a series of Papers, at the request of Professor Hengstenberg, in the "Evangelical Ecclesiastical Journal." This fact would signify that they have in them intrinsic worth. The

map of the path of an aged, and eminently talented and successful minister, from the beginning to its close, whilst interesting to every thoughtful spirit, must be pre-eminently useful to those who are prosecuting the same mission. Here we have—written by himself—an account of the trials and the joys, the defeats and the triumphs, of such a man. We extract the following anecdote, illustrative of the kind of preaching which the people like. Brimstone has ever been the Gospel of a class. “On the following Sunday I chose this subject—Good succeeding Evil:—First comes sorrow for sin, then faith; first the strife, then the victory; first the cross, then the crown. It appeared to me that the people were a little more attentive than usual; but no sooner had I finished my last sentence, than up rose the old pastor, who went to the altar and began—‘From the mouth of a young and inexperienced man you have indeed heard that good succeeds evil, but I, for my part, tell you that evil succeeds good; for after youth, comes age; after life, death; after joy, sorrow.’ And then he proceeded to paint the misery of mankind in such vivid colours, and so completely from the life, that the whole congregation was roused, and the women wept aloud. As for me, I felt, indeed, a good deal annoyed, to think that my whole discourse—the result of a whole week’s hard labour—should be thus nullified; but I saw, after all, that there was some way of getting at these people. The old sacristan afterwards observed—‘That’s the diet for them.’ As to the Gospel, the true source of comfort, there was not a hint of that. The discourse ended with the funeral procession and the grave;—not one word was spoken of the higher life beyond.” Young ministers will do well to have such a chart in their hands as this volume.

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FIVE HUNDRED PLANS OF SERMONS. By the Rev. GEORGE BROOKS of Johnstone. Edinburgh: Wm. Oliphant and Co.

THE EVANGELIST; being Sketches of Sermons on various subjects, by several Preachers. London: Richard Davies.

SERMONS, AND SKETCHES OF SERMONS preached at King’s Lynn, by the late REV. E. L. HULL, B.A. London: Yates and Alexander.

IF we cannot give unqualified commendation to all the works of this class, it is not because we undervalue the usefulness, or even the necessity, of pulpit aids. There are many excellent ministers who sadly lack the power to draw out and clearly distribute the truths of a passage. Others, who perhaps are less effective preachers, have a remarkable aptitude for such work. Hence their propriety and value. The preachers who most disparage such aids are generally most in want of them, and generally in a clandestine way are most ready to avail themselves of them.

The "Five Hundred Plans," taken as a whole, are, we sincerely think, below the mark. The author's idea of sermon-making, as announced in his preface, we regard as false and most pernicious. His idea is, to use his own language, "to exhaust his own thoughts on the text." Our idea is the reverse of this—to exhaust the text of its ideas. Not to import our poor notions to the text, but to import the ideas of the text into us. It is because men bring their thoughts to the texts of Scripture that we have so much theologizing, and the remnants of so many effete systems in our discourses. A poor fallible man, however well charged his mind may be with information, will lose the divinity of a text if his aim be to attach his own thoughts to it—use it as a peg on which to hang his own creed. Ministers, however, may get much good from this volume by its suggesting texts and subjects.

"THE EVANGELIST" contains forty-eight sketches of sermons. Some of them are very common-place. Others are more fresh and vigorous. A few are of a very superior class.

THE SERMONS of the late Mr. Hall number eleven. They contain many good thoughts, often expressed with great clearness and force.

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THE RETRIBUTIVE JUSTICE OF GOD COMMENCING IN THIS LIFE, AS SET FORTH IN HOLY SCRIPTURE. By the Rev. JOHN LANGLEY, Rector of St. Mary's, Wallingford. London: Hatchard and Co.

"THE expectation of good and evil," says the author, "considered as compensation and retribution, seems to pervade all creatures, rational and creational. It runs through all creatures like the circulation of the blood. None are so utterly debased as to have no inkling of reward for acting according to the light of their conscience, or of punishment in acting contrary to it, although they may differ widely as to what is good or evil. This principle is recognised by the highest authority (Rom. ii. 15) as inherent in all mankind. The conscience, even of the heathen, who have no written law, witnesses within them, their thoughts the mean while, individually 'accusing or else excusing,' as the case may be. This language indicates a mental process, which clearly proves the universality of the principle. To all irrational creation it is an instinct, inbred in their original constitution, according to the decree. (Gen. ix. 2—5.) Evidences of its existence may be seen almost daily in domesticated animals, and if one word of a speculative nature may be permitted, it does not seem illogical hence to infer that something of the same kind may exist in them all, whose habits and dispositions are less known to us." The venerable and learned author furnishes in this little work numerous telling illustrations of this doctrine, which he has selected from the Bible with great care, and arranged with scientific skill. It is, in truth, a most valuable book. The germs of many a powerful sermon are contained within its covers.







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